A TAST

OF A

Catechetical-Preaching-Exercise

For the

INSTRUCTION

Of

FAMILIES,

and establishing the minds of men, against the

ERRORS

Of the

TIMES.

BEGUN

Upon Wednesday *Jan.* 1. 166⅞.

By I. B.

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To all Parents of Children, Masters of Families, Guardians, Tutors, School-Masters, or any others, to whom the charge of souls, and the care of *catechizing*, more especially belongs.

I. B.

Wisheth such wisdom and grace, as may enable them so to discharge Faith and a good conscience in the duryes aforesaid, that they may give a comfortable account thereof at the great and dreadful Tribunal of the holy God.

Men, Brethren, and Fathers;

IF I should take the humble boldness, to ask you all, even one by one, of what *rank* or *quality* soever you are, standing in any of the *relations* and *capacities* above mentioned, whether (1.) the *ignorance* and *darkness* that is upon the minds of thousands, with the many abominable errors & heresies of these three Kingdomes, of *England*, *Scotland*, and *Ireland* Whether (2.) the *Prophaneness*, *Debaucheries*, *Practick Atheism*, and *impieties*, of all sorts, that have broken out in this present age, and overflown all places, do not *very much* (if not chiefly) lye at *your doors*? I say if I should, or could have opportunity to ask this question of you, *may you not*, *yea*, *must you not* all say, if you will say the *truth*, (and that with sad reflections upon your own hearts and consciences *except here and there a few of you*) that it *must be granted*, and cannot be denied, that the *principal cause* of all this *soul-destroying evil*, doth indeed mostly lye upon you, whilst in your several respective places, you have neglected to do these two things.

First, to *Catechise and instruct* those that have been under your care; by which means, *sound knowledge and understanding* might have been laid in, and thereby the *darkness* of *Ignorance* and *error* have been chased away.

Secondly, to make use of your Authority to *reprove*, *correct*, *punish*, and thereby as much as in you lyes, to *prevent*, or *reform* what hath been amiss in *manners*, and this too, by *reinforcing* the use of your authority, by your own *example of an holy life*.

That these are *duties incumbent* upon you all, and that *necessarily and*

indiſpenſibly, by the *expreſs command* and *declared will* of God, laid down in his word, may in due time be made evident.

As for the excuſes that you may ſeem to make for your ſelves, in the *omiſſion of theſe duties*, let us ſee a little what they are. Perhaps ſome will ſay, they are *ignorant themſelves*, and have need *themſelves* to be inſtructed, and that they were brought up ſo by *their Parents before*, or by ſuch others as had the care of them; and therefore they hope they may be *excuſed*. Another ſort, they plead, *truly they are in a poor and mean condition*, and are conſtrained to earn their daily bread, that they, and theirs live upon, and ſo cannot *ſpare time* for ſuch an *every dayes work*, as this is. A third ſort have ſuch a *multitude of buſineſſes*, *and imployments* take them up, that they likewiſe have no *leiſure* for it. A fourth ſort, they plead the *height*, and *greatneſs* of their *ſtate* and *dignity*, they cannot *ſtoop* to ſuch a work as this: VVnat muſt they, *though Lords*, *Ladyes*, *Earles*, and ſo *Dukes*, turn Catechiſts?

To all which I anſwer, will *theſe excuſes paſſe*, think ye, at the *great Tribunal* another day? is any *mortal* man or woman whatſoever, whether of *beggerly* or *Royal* race, that hath received his *being from God*, and *depends upon him for the continuance of it*, in every breath he draws, *exempted* from the *general rule* laid down for *all men* in the Holy Scriptures? is there *any exception* made *there*, either of *poor*, or *rich*; *high*, or *low*? I think none will affirm it.

It is true indeed upon many accounts, and in many caſes *ſome* Parents of Children, and *ſome* heads of Familyes, with *ſome* of all the reſt that are named, may, *ſometimes*, or perhaps, alwayes, be *diſabled*, and *neceſſarily hindred*, through *ſickneſs*, *ſeparation* from their Families, by *impriſonment*, *long journeys*, or abſence in forraign Countries, and *divers other* wayes, *warrantably excuſeable*; but then *this can never be excuſed*, that they do not take the *utmoſt care*, and uſe the *utmoſt endeavours* they poſſibly can, to have it done by *ſome body elſe* for them, on *their behalf* and in *their ſtead*.

VVe are apt to complain, that the cauſe of the great *ignorance* that is among us, and of the *many abominable errors* that are abroad, is partly the want of a *painfull*, *able* and *Orthodox Miniſtry*, to inſtruct the people, who (as the Prophet *Hoſea* complained in his dayes, Chap. 4. 6.) *are deſtroyed for lack of knowledge*; agreeable to what wiſe *Solomon* ſaith alſo, Prov. 29. 18.) *Where no viſion is the people periſh*; and partly the many *erroneous Books*, eſpecially *Popiſh* Books, that are *every where induſtriouſly ſpread*, unto the *ſeducing* of thouſands, and greatly contributing to the *growth of Popery* among us, as he that hath but half an eye may ſee.

VVe

We are also apt to complain again, that as to the *profaneness* that is abroad, and the *uncontroulable wickedness*, that with *all boldness*, and *impudence* reigns every where, there are many causes for that also: One is, the *licencious freedom* that every one takes, to act what *villany* he pleaseth, from the *examples*, and *countenance* of others *greater* then themselves, which are *alike* guilty; another is, the many *Playhouses*, *numerous Alehouses*, *Gamehouses*, and other places *worse* then these (though these are all bad enough) by which *all sorts* of persons, especially of the *younger* sort, are *vitiated* and *corrupted*. A third is, the *great impunity* that is found every where, through the *Magistrates* either *connivance* or *neglect* of making use of the *power* put into his hand, for the amending of these enormities.

Now all this I *cannot deny*, and do desire to *bewail* as much as any. It is *too true*, there is indeed great want of a *painfull*, *able*, *and Orthodox Ministry*, especially *since*, *so many* choice and holy men have been *laid aside*; through the want of these *burning and shining lights* (many of which are *quite extinguished*, and the rest *put under a bushel*) our *Goshen* is turned into an *Egypt*, our light into darkness. And it is as true again, that the *spirit of prophaneness*, now so much among us, is *fomented greatly*, and *cherished* by the means aforesaid, but this I say, and dare *boldly affirm*, upon very *rational grounds*, that did *Parents of Children*, *Masters of Families*, and others mentioned, in their *respective capacities*, either by *themselves*, or, at least, by *others for them*, take due and timely care to *instruct* and *educate* the soules committed to them, much of all this evil would be prevented. *Sound knowledge*, you know, conveyed into the heart by the *continual droppings* of *wholsome instruction* and *seasonable reproofs*, with *wise* and *due correction* also for *miscarriages in practise*, frequently seconded by *godly exhortations* from *Religious Parents*, and others thereunto *obliged*, would every where *banish ignorance*, and *profaneness*, and render the *Devils agency*, by the evil means aforesaid *lesse effectual*. If persons every where were well *grounded* in the principles of the true reformed *Religion*, would, or could *ignorance* prevail, or *errors*, *and dangerous opinions* take such root as they doe? and if, together with *this knowledge*, the *nurture* and *admonition of the Lord*, were in practise *in all places*, and amongst *all persons* where it should, would there be an *inclination* in many to the *wickedness* that now *rules* so much? would they have a mind to *Playes*, *gameing*, *drinking*, *Revelling & rioting* of it out, as now they have? and by consequence would not the *Playhouses*, *Alehouses*, and other *lewd places*, have *lesse company* then they have? yea, and would not the *Magistrate* also have

lesse

leſſe occaſion to uſe the ſword for *puniſhment*, then now he hath ?

And therefore upon the *whole matter*, I appeal to all *rational*, and *ſober* men, and eſpecially to ſuch as have any thing of the *ſentiments of Religion*, and *good conſcience* in them, whether the very *firſt foundations* of all *moral good*, or *evil*, in the *hearts* of *all ſorts* of perſons, both in *Church* and *ſtate*, are not laid in the *faithfull diſcharge*, or the *ſinfull neglect* of the *duryes* aforeſaid, among private perſons, and families ? may not *good Fathers* and *good Mothers* (doing their duties faithfully,) hope to make *good Children* ? and may not good Maſters, and good Miſtreſſes, (doing the like) hope to make *good ſervants* ? And by this means, may not *whole kingdomes*, and *Nations* (and that ſucceſſively too) even one generation after another *become good*, or at leaſt wiſe, *much better* then now they are ? *better* people towards God ; *better* and *more loyal* ſubjects to Kings and Princes ; *better* Husbands, and Wives ; *better* Parents to their own Children ; *better* upon *all accounts*, both towards God and man?

Now that I may teſtifie my *willingneſs*, at leaſt, to doe *what lyes in me*, within that *narrow compaſſe* wherein I move, *to put ſuch a work as this on foot*, and to help *it forward* too, what I can, I have taken up a reſolution (*through grace*, and *as far as divine aſſiſtance ſhall enable me*) to ſpend the *reſidue* of my life, (if not by ſickneſs, or otherwiſe providentially hindred) in ſuch a *catechetical preaching exerciſe*, as may moſt conduce both to the *edification* and *reformation*, not only of the *younger* ſort, but the *elder* alſo ; *each* of them as I conceive, having *need enough* of it, in this *dark*, and *profane age*.

And the *method* I propound in this work, is, *una eâdemq; opera*, with one the ſame labour to doe theſe four things.

Firſt, to lay down and explain the *fundamental* points of the truly *reformed Chriſtian Religion*, in as eaſie and familiar a manner as I can, ſo as may *beſt ſuit*, even with the *weakeſt* and *loweſt* capacities.

Secondly, not only to bring ſuch *appoſite* and *full Scriptures* (with arguments from *other topicks*) as the matter in hand ſhall require, for the *clear* and *ſatisfactory* proofs thereof ; but alſo give ſuch *elucidations*, of the ſaid Scriptures, either from the *original languages*, or the *circumſtances* of *time*, *place*, *occaſion*, and *perſon ſpeaking* in each Scripture, as may ſerve inſtead of an *expoſitory commentary* thereupon, by meanes whereof a *farther light* will be caſt, as well upon the *point in queſtion*, as the *Scripture alledged* for the proof of it.

Thirdly I ſhall take *ſpecial notice* of thoſe Scriptures which are wont to be *urged*, by the *adverſaries* of any *fundamental truth*, and clear them

them all I can, in defence thereof; which I conceive, *in this age* (so *pregnant* with errors of all sorts, especially with *Pelagianism*, *Arminianism*, *Socinianism*, *Quakism*, and *Popery*) will be of no small use, for is it not one of the *great arts* of the Devil, to set the *best* and *strongest* Wits, and most *learned* pens, he can, on work to doe as those did of whom the Apostle *Peter* complaines in his dayes, (διαστρεβλοῦν τὰς γραφὰς) to *wrest* awry and *torture* the Scriptures, to the *overthrow of truth*, and to their *own destruction*. 2 Pet. 3. 16. This plot of the Devil therefore (among others) I shall endeavour also to *counter-work*, and *undermine*.

Fourthly, and lastly, I shall make it *my business*, so to manage the *whole work*, as that it may have an *influence upon practise* as well as beget *knowledge*.

And because it will be such a *mixed work*, therefore I call it a *catechetical Preaching exercise*.

Catechetical, for two reasons. First, because the *main design* of it, is to handle all the *fundamental points* throughout the *whole body* of Divinity, if the Lord spare life and health, without interruption by any *invincible impediment*. Secondly, because my *method* shall be all along by way of *question and answer*.

A *Preaching exercise*, because first I shall intersperse *Doctrinal observations* upon many of the Scriptures quoted. Secondly, make *such inferences* and *applications* as will be most *suitable* to the nature of the *truths* handled, and most *useful* to my hearers.

And for my *better* help and direction in the whole work, I intend as occasion serves, to consult the *best* and most *authentick Authors* I can think of, or procure, such as *Calvins* works, especially his *institutions*, *with his Geneva Catechism*, the works of *Luther*, *Melanthon*, *Zanchy*, *Alsted*, *Junius*, *Beza*, *Rivet*, *Spanhem*, *Grotius* *Chamier*, *Ursins Catechism*, *Wollebius*, *Wendeline*, with other forreign Divines; to which I shall add *Rollock*, *Weames*, *Rutherford*, *Dickson*, *Hutchison*, *Durham* of *Scotland*; with the works of holy and learned Mr. *Cotton*, *Chancey*, *Shepheard*, *Norton* of new *England*; also the most approved of our own Countreymen, as holy and learned Mr. *Perkins*, *Dr. Amesius*, *Dr. Preston*, *Dr. Davenant*, Dr. *Twiss*, Dr. *Gouge*, Dr. *Thomas Taylor*, Dr. *Arrowsmith*, Mr. *Brightman*, Mr. *Gataker*, Mr. *Pemble*, Mr. *Daniel Rogers*, Mr. *Ambros*, Mr. *Bolton*, Mr. *Anthony Burges*, besides divers others very *venerable and worthy Authors*, which because living, I name not. But most of all shall make use of our *Renowned Doctor Ushers Book*, entituled the *sum and substance of Christian Religion*, Mr. *Baa's Catechism*, and that of the *Assembly of Divines*.

Thus

Thus Christian Reader, I have told thee my *desigr*: but who am I, that I should undertake *such a work* as this? for my own part I am *very conscious* to my self, that I am the *meaneſt*, *weakeſt*, and *moſt unfit* amongſt my brethren for it, having neither *endowments of mind*, nor ſuch a *ſtock of Learning*, nor (now in my *decaying age*) ſuch *ſtrength of Body*, as to be able to help to ſupply theſe *defects*, by *hard ſtudy*. And therefore do *heartily* wiſh that ſome *worthy* perſon of *Name* and *Note*, and of a *more able head*, *& better heart*, would have *prevented* me, or would *yet* undertake it. In the mean while till ſome *ſuch* doth *appear*, I ſhall doe what I can in it, and continue ſo to doe, hoping that my poor endeavours, will not prove *unacceptable*, or *unſucceſsfull*; which hope will be the more ſtrengthned, if I may have the *hearty* and *conſtant prayers* of the Lords people (which I hereby *moſt earneſtly deſire*) that my *daily ſtudies* and *labours* may be *bleſſed*, to my *ſelf and others*, that ſhall any way partake of them.

As for this *firſt eſſay*, which I have now made and *exhibited* thus to *publick view*, it is to give a *little taſt*, of the *manner* and *way*, I intend to proceed in throughout my *whole work*, only I crave leave to ſuggeſt theſe *two things*.

Firſt, That I intend not to be ſo *large* hereafter in *gloſſing* upon any Scripture, as I have been upon that which I have here choſen, for an *introduction* to my work; nor did I *at firſt* intend to have been ſo *prolix* upon this, till comming upon the meditation of it, I found many things occurring, which are not *ordinarily ſpoken* to, and yet, I conceive, are very *uſeful* in this age, to be taken notice of, I mean, as to the *Hiſtory of Chriſts life*, and the *courſe* and *practiſe* of it, whileſt he was here upon Earth.

Secondly, that I intend, before I enter upon the *main work* it ſelf, to ſpeak to theſe following *Prolegomena* or general things, by way of *premiſe*. (1.) To ſhew the *neceſſity* of the right knowledge of the *true Chriſtian Religion*, together with the *excellency* of it, and then wherein it conſiſts, and how it is *diſtinguiſhed* from the many *falſe Religions* that are in the world. (2.) To prove that the *beſt* and *eaſieſt* way for all ſorts of perſons to get this *knowledge* of the *true Chriſtian Religion* into head and heart, is by *Catechiſing*. And here I ſhall breifly ſhew *what* catechiſing is, as 'tis *differenced* from *other* wayes and *Methods* of conveying knowledge into the minds of men; then prove the *obligation* that all perſons are under, either to *practiſe* this duty, or to *ſubmit* to it, as alſo the *Antiquity* of it, not only from the *dayes of Abraham*, but long before, together, with the *utility profit* and *excellency* of it, where 'tis in *conſtant* uſe.

And

And becauſe all the *fundamental truths* of the *Chriſtian Religion* do *neceſſarily ſuppoſe two great* (*poſtulata*) *things* to be *granted*, viz. That *there is a God*, and *ſuch a God*, as the Scriptures report him to be; and that *theſe Scriptures* are indeed, no other, then the *true revealed will* and *word* of this God, or elſe they cannot *reaſonably be urged* for the proof of the ſaid *truths*. I muſt therefore, firſt *prove* the *reallity* of this God, and the *Divine Authority* of theſe Scriptures, before I can enter upon the body of the work it ſelf. Now having all theſe *prolegomena* to ſpeak to, it will be ſome time, ere I can fall upon the *publick examination* of ſuch of the youth, as ſhall be *preſented to me*; yet do *hereby deſire*, that ſuch as would have their children and ſervants *examined*, would ſend them *as ſoon as conveniently* they can, that their *names* may be entered, and when I ſhall have a *competent number* I ſhall take care in due time to *inſtruct them before hand*, & thereby fit them to give *publick anſwers*

And becauſe the writing of copies for the uſe of ſuch examinants, will be a work of *too much labour and time*, I ſhall therefore endeavour to get the *freedom* of a *Preſs* to Print the *ſubſtance* of every Months exerciſe, in two or three ſheets of paper, to be left at every ſuch houſe, as ſhall ſignifie their deſire to have them, in the ſame manner as the *weekly bills of* Mortality are left; an *allowance* being made, of a *penny* for every ſheet, and four pence a quarter for them that ſtitch them up and bring them, which will not amount to above twelve pence a quarter or thereabouts, to an houſe, and ſo will not come to above *one half* of that which it uſually coſts men in the weekly news books.

As for thoſe *Families*, or *ſervants* in them, or any others, that will have them, in caſe God ſhall perſwade them to *take a liking to them*, and *carefully* to read them over, conſtantly as they come, they will ſtill deſire to ſee the *next*, and the *next after that*, as having every one a *continued ſeries* of *freſh* and *new* matter in them; and then let me ask any one, whether by this means it may not be *well hoped*, that *knowledge* will be as 'twere, *ſtolen* into the *mindes* of many, and made more *diffuſive* then by any other way whatever. For what Family, *all London over*, but may *have* them, if they *will*; yea, and in the *Countries* alſo they may have them ſent to them, as *news books* now are, and who can tell *how far* God may *move* the hearts of ſome perſons *piouſly affected*, to *beſtow theſe* Divine *exercitations* upon their *poor neighbours*, in the *dark corners* of the Land, where *little* or *no* Preacking is, by which their *precious Souls* may be edified and comforted? and ſhould ſuch a *general vent* for them as this happen, care ſhall be taken to have *ſuch ſtore* of them Printed and left in ſuch convenient places in and about *London*, as may moſt accommo- [illegible] of them, either in City or *Country*. Farewell.

The first Catechetical Preaching-Exercise on Wednesday Jan. 1. 166⅞

WE read in Luk. 10. 42. That *one thing is needful*, or, as it is in the Original (ἑνὸς δέ ἐστι χρεία) there is a necessity of one thing, there is *unum munus necessarium*, one *necessary business*, of *all others*, to be minded, and by consequence not only necessary, but *absolutely* necessary.

What that *one thing* is, we shall see in *due time* and *place*, namely, after it is first considered, *who* it is that speaks these words, *when* they were spoken, *where*, to *whom*, upon *what occasion*, and to *what end*.

Q. Who then is it that speaks these words?

A. It is *Jesus Christ*, the *Son of God*, and *Saviour* of mankind, who may *well be beleived* in what he says, because he is *truth* it self, for so he saith of himself (Joh. 14. 6. ἐγώ εἰμι ἡ ἀλήθεια) *I am the truth*, not only true, but *truth*, and *the truth*, by way of *excellency*, the *substantial truth*, and so truth *essentially*: For *abstracts speak essences*.

Q. When did he speak these words?

A. Our learned *Usher* in his Annals says, he spake them in the time of the *third passover of his publick Ministry* in the 33th. year of his age, and so, as *near* as can be *guessed*, not a *full year* before his sufferings.

Q. To whom did he speak them?

A. To Martha.

Q. What was this Martha?

A. A good Woman doubtless.

Q. How doth that appear?

A. She was a person whom *Jesus loved*, Joh. 11. 5.

Q. Doth that always *argue* or *prove* a person to be good, because *Jesus loved them*? it seems not, for we find in Mark 10. 21. There was a person, whom *Jesus looked* upon and *loved*, and said almost the *same* words to him that here he did to Martha, *one thing thou lackest* (ἓν σοὶ ὑστερεῖ) *one thing is wanting*, or *deficient* to thee, *go sell all that thou hast, and give to the poor*: But the story sayes, *he was sad at that saying, and went away grieved, for he had great possessions*. Was this a good man think ye? and yet 'tis said, *Jesus* loved him.

A. When he answered what *Jesus* had said to him about keeping the commandements, *that he had observed them from his youth*, Jesus Christ carried

carried it *kindly* towards him, and intimated how much he pitried him, that having done *so much*, as he thought, yet should *fall short* of Heaven, and that by *trusting* to what he had done, though *so imperfectly*; so that at the most, this was but a love of *pity* and *compassion*, which here he expressed to this *man*. But where-ever he lets out his heart with a *love* of *good-will*, and *complacency*, upon any, they are *truly good*; and that it was such *a love*, as he *loved Martha with*, the *diligent* Reader will find good *evidence* for, among others, *This was one*, that she was *a beleiver*, Joh. 11. 27.

Q. Where did he speak these words to Martha?

A. In her own house.

Q. Where was that?

A. In a *certain village*, saith Luke, in this place elsewhere called *Bethany*, *the Town of Mary and Martha*, Joh. 11. 1.

Q. How came Christ to visit this Town, and particularly to lodge in the house of Martha.

A. It seems *this Martha* (who is here named as the *house-keeper*) and *Mary*, were a *pair* of *worthy* sisters, that gave *hearty welcome* to *Jesus Christ*, when he came *that way* (as he often did when he came to *Jerusalem*, and the Parts thereabouts) for 'twas but a *little walk* from Jerusalem to Bethany, not above fifteen *furlongs*, as is recorded in John 11. 18. Not full *two English* miles; standing about the same distance from *Jerusalem*, as the nearest part of *Hackney* is from *London*; and is situate *South-east* from *Jerusalem* on the *Mount of Olives*, the top whereof riseth up *between* that and Bethany, as *Bunting* reports in his *Itinerarium sacrum*.

Q. Was Christ entertained in any other house in Bethany, besides this of Martha's.

A. Yes, in the house of *Simon the leper*, who made a *great feast for* him, as is evident by Math. 26. 6, 7. compared with Mark 14. 3.

Q. What was this Simon the leper?

A. One that Christ, in all likelyhood had *cured of his leprosie*, else he would not have *sat at meat with him*, it being contrary to the *Law*, to *eat with a leper*, Lev. 13. 45. and 22. 4.

Q. Who were some of the guests at this feast.

A. Lazarus, and Mary, and Martha.

Q. How doth that appear?

A. By the witness of *John* the *Evangelist*, who, Chap. 12. 1, 2, 3. saith, that *Lazarus was one that sat at the Table with Jesus*, while *Martha served*, and *Mary anoynted the feet of Jesus with Ointment of Spikenard*

very costly, having first wiped them with the Hair of her head.

Q. VVhy do you affirm that this action of *Mary* was done in the house of *Simon the leper*, since in this place of Joh. 12. 1, 2, 3. no *mention* is *at all* made of *Simon the leper*? VVhy may it not *rather* be understood to be in *Martha's own house*, especially since it is said that *Martha served*, which 'tis likely she would not have been permitted to doin *Simons house*, if she were there as *a guest*.

A. Two other Evangelists, namely *Matthew* and *Mark* report it to have been done in the house of *Simon* the Leper *expressly*; and the *circumstances* of the *time*, and *occasion* of Christ's coming up from the *passover*, and coming to Bethany *six dayes before* it began, in order to his *sufferings*, as *Christ himself* tells us, whilst he gives the reason of *Marys anointing him*, do *farther clear it*, as the *attentive Reader* will find, Math. 26. 6, 14. with Mark, 14. 3, 10. And Joh. 12. 9.

Q. How often doth the Scripture make mention of Christ's coming to Bethany, and particularly to the house of Martha?

A. Besides what hath been already *proved* of his being *twice* at *Bethany*. viz. In the house of *Martha* and *Simon* the Leper, there are *two other times* named *before* his sufferings, and once after he was risen again.

Q. How doth that appear?

A. in Math. 21. 17, 18, 19. It is said *he came into Bethany and lodged there* (but in what house is not named) and in the morning when he returned from thence, *being hungry*, he *cursed* the *barren fig-tree*, and caused it presently to wither away.

Q. Where else?

A. In the 11th of Joh. throughout the Chapter, we have the story of his *coming to Bethany*, and to this *Martha's* house, upon occasion of his raysing her *Brother Lazarus* from the dead, which our *Learned Usher* makes to be at the *latter* end of his thirty third, or rather about the *beginning* of his thirty fourth *year*, toward the time of the fourth passeover of his *publick Ministry*, wherein he suffered.

Q. How doth it appear that he was at Bethany after his resurrection?

A. There is a *plain text for it*, in Luke 24. 50. Where *'tis* said, that the very *last day* he was upon the Earth *he led his Apostles as far as Bethany*, where while he was *blessing* them, *he was parted from them and carried up into Heaven*. As when he first came into the World, it was at *Bethlehem*, well signifying the *house of bread*, because when he was born there, *the true bread that gives everlasting life to all that eat of it*,

for

(for that very end) came down from heaven; so when he *last* went o
of the world, it was at *Bethany*, signifying the *house of sorrow*, because
the losse of his *blessed presence* when he was *taken from thence* and *carried*
again into Heaven.

Q. How, or by whom was he conveyed up into Heaven?

A. Whether by the power of his own Godhead, or by the Ministry
Angels, is not mentioned. But carried up he was, as the original (ἀνεφέρετο)
is *rightly* translated in a passive sense. Mark says Chap. 16. 19
(ἀνελήφθη) he was *received* up into Heaven. Luke says Act. 1. 9
(ἐπήρθη). he was *taken up*, all three wordes are passive, to intimate th
as to his *humane Nature*, he did not *actively go up*, but was *born*
and conveyed into Heaven. But whether this were done by the *Ho*
Angells, or not; to be sure, Angels were *present at the action*, as
evident in Act. 1. 10. How obscure soever he seemed to be, ye
he alwayes had a more *Noble guard* about him, and more *high attend*
dants, even while in this world (though not alwayes visible) then th
greatest Monarch on the Earth. At his conception, we read of the *An*
gel Gabriel, which at least was one of the *cheif* of Angels, giving *Mar*
his *Mother* the assurance of it, in a large and plain discourse with he
about it, Luk. 1. 26, 39. At his birth we have an Angel, bringing th
first tidings of it, and suddenly after *with the Angells a multitude of th*
Heavenly host praysing God and saying, glory to God in the highest, and o
Earth peace, good will *towards men*, Luk. 2. 9. 16. VVhen Joseph doubte
whether he should take Mary to wife, and afterward when he *went wit*
her, and the young Child Jesus into Egypt, and also when he *returned* bac
again, upon the death of Herod, that sought his life, an *Angel still appears an*
directs therein every thing that was done Math. 1. 20. 24. and 2. 13
19, 20. VVhen he was *tempted* by the Devil, no less then fourty daye
together, in the VVilderness, *& whom he vanquished and put to flight*
the *Angells* presently came and Ministred unto him Math. 4. 1. 12
VVhen he *Rose from the dead*, a couple of *Angels in shining garment*
appeared to the women that brought *Spices and Ointments*, which the
had prepared, and said to them, *Why seek ye the living among the dead*
he is not here, but he is risen. And now when he ascended and wa
risen not only out of the *Grave*, but *high up into Heaven*, he is attende
with *Angells too*. How *great a person* then must he needs be who wa
thus attended all along, and witnessed to by Angels and as he was witnesse
to by Angels from Heaven, so by those on Earth too, that wer
next to *Angells*, the *Holy Apostles*, ? This, and no other, eve
he that is *far above all Angells Principalities and Powers*, and th
very Heaven of Heavens in which *Angells* live, is he, that so ofte
visi

ſited *Bethany*, and now took his leave of it, till his laſt viſit of all, hich he will once more make to it, when he comes to fetch away e bodies of his *beloved Lazarus*, *Martha*, *and Mary*, and the reſt f his buryed Saints.

Q. VVas it not better that Chriſt ſhould leave *Bethany*, and *Martha*, d all this world behind, and go up to Heaven to his glory there, ra-er then ſtay longer here on Earth, even amongſt the beſt of friends?

A. Yes much better, both upon his own account, and ours too.

Q. VVhy upon his own account?

A. becauſe having finiſhed that part of his Mediatorſhip which did long to him, in his eſtate of humiliation here below on earth, *he is now one to act that part of it, which is ſuited to his eſtate of glorification above in the higheſt Heavens.*

Q. What is the advantage which he gains by this, as to his own erſon?

A. He attains by it, a new glory, over and above what he had onſidered as God only, even a glory and dignity proper to him as Me-diatour.

Q. VVhat is that glory, and how is it expreſſed in Scripture?

A. It is ſaid to be, a being crown'd with glory and honour upon the ac-ount of his ſufferings, Heb. 2. 9. And having *many Crowns upon his head*, ven as many as there are ſouls ſaved by him, every one of which, by *willing ſubjection* to him, and *choice* of him, *makes him a King*, and 'twere gives him a *new kingdom.*

Q. How can he be ſuppoſed to receive any new *glory*, whoſe glo-y before was infinite, and ſo could admit of no *acceſſion*, or addition o it?

A. In reſpect of the humane Nature, which now he carryed up into Hea-en with him, and which he never had there before in actual preſence, e may be truly ſaid to receive a new glory, though not in reſpect of his Godhead.

Q. Is it this glory then that is meant, when it is ſaid, that he is he *image of the inviſible God*, Coloſſ. 1. 15. And that all *the fulneſs f the Godhead dwells in him bodily*, Coloſſ. 2. 9. That he is *the bright-eſs* (ἀπαύγασμα, the moſt fulgent ſpendor) *of his Fathers glory*, and the xpreſs image (χαρακτὴρ,) he deep and indelible character of his erſon?

A. Yes, the very ſame; the humane nature being ſo ſublimated and aiſed, by conjunction with the divine, that, though no where elſe, yet ere in the perſon of this our Mediator, 'tis made capable even of this glory.

Q. How

Q. How, and why, is it better, on our account, that he went up to Heaven, and what are our advantages by it?

A. Our advantages thereby, are very many, and very great.

Q. Which are some of them?

A. One is, that by vertue of his aſcention, the holy ſpirit was given, which was the great promiſe of the Father that had *been looked for many ages before, and could not be received till he firſt aſcended in our nature,* as is evident by Act. 1. 4, 8. And accordingly upon his aſcention did come down in the *fiery cloven tongues,* mentioned in Act. 2. 3. Another advantage is, *and a great one too,* that our nature in the perſon of Chriſt, hath *taken poſſeſſion* of heaven, and as I may ſo ſay hath livery and ſeiſon given it, for all that are concern'd therein, which is the ground of thoſe expreſſions which Chriſt himſelf uſed to his diſciples in Joh. 14. 2, 3. That in *his fathers houſe are many Manſions,* and that he went *to prepare a place for them*; and which we meet with in *Heb. 6.* 20 whither (ſpeaking of Heaven) *the forerunner even Jeſus is for us entered.*

Q. What is meant by that word *the forerunner?*

A. The Greek word (πρόδρομος) *tranſlated forerunner, ſignifies properly a running Meſſenger* or *Harbinger,* ſuch as are wont to make ready *great houſes for the entertainment of Kings in their progreſs*; but behold here, the *King himſelf* becomes an *Harbinger* to his own ſubjects, and the greateſt King too that ever was, or ſhall be, in compariſon of whom and to whom, as *Theodoſius* the *Roman Emperour* truely ſaid, himſelf, and all the *Monarchs* in the world, are *vaſſals.*

Q. Is there no other advantage accrues to us by Chriſt's going into the *Heavens?*

A. Yes, I will name one more, as great as any elſe, that hath been and can be named.

Q. What is that?

A. That having done that part of his work, which he was to perform *at the Brazen Altar, by offering up his blood in way of ſatisfaction to divine Juſtice; he is now gone to officiate at the Golden Altar before the Mercy Seat, there to offer up his incenſe by way of interceſſion for us.*

Q. What do you mean by his incenſe ſo offered up?

A. I mean [the *preſenting of his Merits, and by the prevalency thereof, an effectual application of the vertue and power of all that he hath done and ſuffered for his redeemed ones.* Theſe are ſome of the advantages and we ſee great ones too, which we have by Chriſt his *aſcention* into the *Heavens,* and withdrawing his preſence from us; they that would know more of this may furniſh themſelves with many *precious truths* about it

large in the first of the late ten *Printed* Sermons of a very *Reverend Authors* entituled *Christ and the Covenant*.

Q. If Christ his withdrawing from *Bethany*, and leaving his disciples, that he might goe into *Heaven* was for such glorious ends as these, and so much both for his own, and our advantage, why should it be matter of sorrow to any?

A. Though it must be granted that his going to Heaven was indeed so greatly advantagious, and, that if he had not gone, both as he did, & whenhe did, he couldnever have had any hope to come thire, yet how could it be otherwise; but that those who had conversed with Christ in his person, heard his Doctrine, seen his miracles, beholding, and injoying so much ineffable *sweetness* and glory in them all, must needs be *sorrowful at parting?* And that his disciples and Apostles were so, even upon his very first intimating such a thing unto them, is evident in Joh. 14. 1.

Q. Did this sorrow continue long?

A. No, for when they recollected themselves, and considered all things well, what he had formerly said to them concerning his death, resurrection, and departure for a while from them, and what good would every way come by it, they worshipped him, at their last parting, and returned to Jerusalem with great joy, Luk. 24. 52. Where they waited for the effusion of the spirit, as he commanded them, Act. 1. 4. And according to his promise there (v. 5.) they did receive it, *Act.* 2. 1, 2, 3.

Q. After this divertisement upon Christ's going up into heaven from Bethany, where he was wont to be so lovingly entertained, by Martha & others there, Can you name any other place or places, person or persons, where and from whom he received the like?

A. Yes many more.

Q. What instances can you give?

A. There are many recorded throughout all the Gospells, I will name some of them. At Cana of *Galilee*, where himself and his mother, and his Disciples were at a *Marriage feast*, he was entertained as a *principal guest*, and made it appear before the feast was done, Joh. 2, 1, 12. that he deserved to be so accounted, for when they wanted VVine, he turned *six water pots*, containing two *or three firkings apeice*, into such excellent VVine that never mortals drank the like before, a most *Noble, generous* and *rich Wine*, not to be matched by the best *Vine that ever bare Grape*. If that passage concerning that VVine, which the Vine yeelds, (Judg. 9, 13.) be true, namely, that it *Chears the heart of God and man*, sure it was much more true here, concerning this *Wine thus brewd out of water by a miracle*. If Christ could thus bless the

wedding where he was but as a gueſt, what can he not do where he is a *Bridegroom for the Soul that becomes his Bride?*

Q. What may we learn from this miracle of Chriſt in turning water into wine?

A. From this miracle, and from one thing more, namely, from his giving bread too, even the bread that comes down from Heaven (of which bread and wine, whoſoever eats and drinks ſhall live for ever) *the poor Saints that have little more than bread and water to live upon, may take much comfort, and make as good meals, and much better too, then thoſe that ſit at Princes tables.*

Q. Where elſe was Chriſt thus feaſted?

A. In the houſe of Matthew the Publican, Math. 9. 10. *Otherwiſe called Levi*, Luk. 5. 29. who is there ſaid to make him a great feaſt, at which feaſt *a great company of Publicans* (who are called *ſinners* in Scripture language, that is, as one ſhould ſay, the chief of ſinners) *ſat at meat with him.*

Q. Why did *Levi* offer to invite ſuch gueſts to bare Chriſt company? was it not an affront to him? and why did Chriſt vouchſafe to ſit among them? were they fit companions for ſo holy a perſon as he?

A. This Levi (*though a Publican*) *having found and felt the power of converting grace from Chriſt upon his own heart, was willing, if Chriſt pleaſed, that others of his friends and aſſociates ſhould feel the like; and Chriſt to ſhew that he came to ſave ſuch, refuſed not to converſe with them.*

Q. What may we learn from hence?

A. We may learn two things. Firſt, that 'tis the nature of true converts, to deſire that others may be converted likewiſe, and in order thereunto *as much as they can to bring them under the effectual meanes thereof.*

Q. What elſe?

A. That the end why Chriſt came into the World, and the buſineſs he hath to do in it, is to call ſinners to repentance, ſo himſelf ſays here, in anſwer to the Phariſees that were offended at his eating meat with ſuch.

Q. What ſinners doth Chriſt mean, which he ſaith he came to call to repentance?

A. Not ſuch as think ſo well of themſelves, and their own righteouſneſs, as to have no need of a Saviour: But ſuch as are burdened with their own guilt, and ſick of their ſins, and the deep ſenſe thereof.

Q. How doth that appear?

A. By thoſe words, *the whole need not a Phyſitian, but they that are ſick. Not that any are whole, but ſome think they are ſo, and ſo deſire not the Phyſitian, that is, Chriſt.*

Q. Who may we underſtand by thoſe whom Chriſt calls righteous perſons?

A. *Four ſorts of men. Firſt, the Jews, who being ignorant of God's righteouſneſs,* (namely the imputed righteouſneſs of Jeſus Chriſt) and going about to eſtabliſh their own righteouſneſs, (that is, the righteouſneſs which is by the Law) ſubmit not themſelves to the *righteouſneſs of God*, Rom. 10. 3.

Q. Which are the other three ſorts.

A. (1.) The *Papiſts*, who truſt to their own *merits*, as a juſt cauſe of their *ſalvation*. (2.) The *Quakers*, who expect the like from that which *they call the light within them*. (3.) All thoſe that hope to be *ſaved by their good meanings*, good deeds and *duties*; little thinking in the mean while, that they are no better then unregenerate perſons, and ſo under the ſentence of death and condemnation, notwithſtanding the good thoughts they have of themſelves and their own condition, and the boaſtings they make of their own good works, as Chriſt himſelf aſſures us, in Math. 7. 22, 23.

Q. Can you name any others that gave the like welcome to Chriſt, that this Matthew the *Publican* here did?

A. *Yes, another* Publican, *as great a ſinner as he, if not greater, called the cheif of Publicans,* (ἀρχετελώνης) the *Arch Publican*, ſaid to be rich.

Q. VWho was that?

A. *Zacheus, whoſe ſtory we have in Luk.* 19. 10. *In which many things are very* remarkable. As (1.) The deſire which *Zacheus* had to ſee *Chriſt*, of whom he had heard a great fame. (2.) The meanes he *uſeth* in purſuance of his deſire; firſt, he tries to get through the preaſs, which not being able to do, becauſe little of ſtature, he runs before, and climbs up into a *Sycomore Tree*. (3.) Whilſt he in curioſity, was eager to get a ſight of Jeſus, *behold the eye of Jeſus gave ſuch a look upon him*, that it raviſhed his heart. To which (4.) Jeſus added a gracious *word* alſo, and calling him by his name, bid him make haſt, *and come down, telling him that he would abide that day at his houſe.* Hereupon (5.) *Zacheus* makes haſt and comes down, and receives him joyfully, that is, entertains him as a moſt welcome gueſt at his houſe. And then (6.) To teſtifie the mighty change that Jeſus by one *look of grace* had made upon his heart, he freely offers to give *half his goods to the poor*, and out of the other half,

if

if *he had wronged any, to reſtore to them four-fold.* What words were here from the mouth of a *Publican*!

Q. What may we learn from hence?

A. *Many things. Firſt that 'tis good to be in Chriſt's way, to be where he is, yea, where he doth but even paſs by.* How many doe we read of in the Goſpel, that received much benefit from Chriſt in his very paſſage? Kings, when they ride in progreſs, are wont to caſt among their ſubjects their (*Dona Regia*) *Kingly gifts.* But who ever gave ſuch gifts as Chriſt did, where ere he went? Not only bodily cures, but cures *upon ſouls too, New Hearts, new Natures, and with theſe Heaven it ſelf, and eternal Life*: Theſe, and ſuch like, were his gifts. A ſecond thing we may learn from this ſtory, is, that a look towards Chriſt, though in curioſity, may poſſibly end in ſuch a look from him, as may for ever after carry the heart after him. It is no hard thing to find out divers inſtances of ſuch as by looking in at the Church door, to ſee and hear the meſſenger of Chriſt there, though perhaps *but by accident, have* gone away members of Chriſt, when immediately before they were *limbs of Satan.*

Q. What elſe may we learn from hence?

A. *Two things more. Firſt, that the greateſt ſinners, ſuch an one as Zacheus was, the cheif of Publicans, are preſently ſubdued to ſoveraign grace, when once it comes in with power upon the heart.*

Secondly, that a true convert is ſo overjoyed at the bleſſed change he finds, that he knows not how ſufficiently to expreſs it. How heartily did *Zacheus* here entertain Chriſt? how welcome did he make him? yea, and what will he not do now, that Chriſt will have him do, to teſtifie the gratitude he owed him, for that *great ſalvation* he had brought unto him?

Q. Are there yet any more inſtances to be given, beſides thoſe already named, of Chriſt his feaſtival entertainments elſewhere?

A. *Yes, diverſe, but I'le at this time mention but three or four more.*

Q. Which are thoſe?

A. That of *Peter*, and three of the *Phariſees.*

Q. What is that of *Peter*?

A. *When Chriſt, as his manner was, came into the houſe of this Peter* (for he frequently viſited the houſes of his Apoſtles) *one time, he finds Peters Wives Mother ſick of a feaver, and heals her*, which he had no ſooner done, but (as the ſtory tells us Math. 8. 14, 15.) *She aroſe and Miniſtred unto him*, that is, ſhe made an entertainment for him, and for

the reſt of the company with him; ſhe provided them a feaſt. *Whether* this was done at *Peter's* own houſe, or at the houſe of his wives Mother, is not certain; for we find, that *Peters* own dwelling was at *Bethſaida*, where *Andrew* alſo dwelt, for which reaſon *Bethſaida* was called *the City of Andrew and Peter* (Joh. 1. 44.) VVhere 'tis farther ſaid, that *Philip* alſo, another of the Apoſtles, dwelt. But it is moſt probable, it was in the houſe of *Peters wives mother*, which was in *Capernaum*, as is evident in the fifth verſe of this 8th. Chapter of Matthew, and might be called the houſe of *Peter*, either becauſe it was his by propriety, or becauſe he came as *freely thither* as if it had been his own houſe, upon occaſion of his *near* relations in it.

Q. Had *Peter*, or *Andrew*, or any of the reſt, when once called to be Apoſtles, any houſes, or any other worldly proprieties of their own?

A. *Yes.*

Q. How could that be, ſince 'tis plainly ſaid, in Math. 4. 18, 19, 20. That when Jeſus ſaw thoſe other two men, *Andrew and Peter*, caſting a net into the Sea of *Galilee* (being fiſhers by trade) and commanded them to follow him, and he would make them fiſhers of men (that is converters of ſinners) it is ſaid, they *ſtraight-way left their nets and followed him*? and do we not find the like at the very ſame time, of two other *Brethren*, *James and John*, *the ſons of Zebedee*, *that while they were in the ſhip with their Father, mending their nets, being called alſo by Jeſus, they immediately left the Ship and their Father and followed him*? verſe 21, 22. which very ſtory, do we not find *Mark* the Evangeliſt, confirming to us, in the very ſame words? Mark. 1. 16, 20. And did not *Matthew*, alſo the *Publican* otherwiſe called *Levi* (as appears by comparing Math. 9. 9. with Luk. 5. 27, 28.) when Jeſus called him *from the receipt of cuſtome, leave all and follow him*? nay, and is it not recorded in two of the Evangeliſts, viz. Mark. 8. 28. and Luk. 18. 28. That *Peter* himſelf profeſſed as much to Chriſt on behalf of himſelf, and the reſt of his company, *that they had left all and followed him*? How then can all this conſiſt with their injoying any thing of this world, after they were called of Chriſt and followed him, by way of propriety?

A. *It is conceived by holy and learned men, that the meaning of theſe expreſſions did only reach thus far, that they left their particular callings, and worldly imployments, and* betook themſelves wholly to attend upon Chriſt and his Doctrine where-ever he went; not, that they let their houſes and dwelling places, or whatever elſe was lawfully their own,

or

or forſook the propriety thereof, without the liberty of returning to them when-ever they pleaſed, and *taking the uſe of them as occaſion ſerved.*

Q. But do not the words of Chriſt himſelf, in anſwer to *Peter*, when he ſaid, that they had left all, and followed him, import as much?

A. No, they do not.

Q. Do you conſider the words well?

A. Yes, I have well conſidered them.

Q. Pray what are they?

A. The words are theſe, as they are recorded by the Evangeliſt, Mark 10. 29, 30. *And Jeſus ſaid, verily, I ſay unto you, there is no man, that hath hath left Houſe, or Brethren, or Siſters, or Father, or Mother, or Wife, or children, or lands, for my ſake and the Goſpells, but he ſhall receive an hundred fold now in this time, Houſes, and Brethren, and Siſters, and Mothers, and Children, and Lands with perſecutions, and in the World to come eternal life.*

Q. Do not theſe words plainly intimate, that *Peter* and *Andrew*, and the two ſons of *Zebedee*, with the reſt of the Apoſtles and Diſciples, that followed Chriſt, left all, not only as to uſe, but propriety alſo?

A. That they left the conſtant uſe of them, and alſo were weaned in their affections from them, and that Chriſt took this very kindly from them, and therefore encouraged them, with the promiſe of great rewards, and that not only hereafter, but even in this world alſo, by way of ſubſtitution at leaſt, is moſt evident. But that the Apoſtles, even after they were called to be Apoſtles, and are ſaid to have left all, and follow Chriſt, did notwithſtanding, as occaſion ſerved, make uſe of tho e very houſes which in the ſenſe aforeſaid, they did leave, and alſo of their temporal eſtates too, is elſewhere as evident. For did not *Levi*, even after it was ſaid, that he left all and followed him, Luk. 5. 28. make him a *feaſt*, and a great feaſt, and that in expreſs termes, in his own houſe, verſe 29. And how could he have been at the charge of a great feaſt, for Chriſt and that *great company of Publicans, that ſat down with him*, if he had left himſelf altogether penny-leſſe, and without any temporal eſtate? though he left the receipt of cuſtome preſently, even as ſoon as he was called, yet it cannot be imagined, that he forſook all that he had gotten before, no more then *Zacheus* did, who after his liberal gift to the poor and reſtitution made too, and that fourfould, had ſtill ſomething left for him-

himſelf, elſe how could he have made Chriſt a feaſt alſo, and have entertained him in his own *houſe as a gueſt*, *as the text ſaith he did*, Luk. 19. 7. One Scripture therefore muſt be ſo underſtood, as *not to contradict* another, and indeed there is no contradiction in them, to a *conſiderate Reader*, that doth but *carefully obſerve the true ſcope* of each place, with all the due *circumſtances* thereof; nor is there any ſuch darkneſs, or perplexity in the Scripture, ſo as to need any other interpreter but it ſelf, whatever the *Church of Rome*, or its *adherents* ſay to the contrary.

Q. Where are the other inſtances you ſpake of concerning the *Phariſees*?

A. One is in Luk. 7. 36. *Where we read, that one of the Phariſees deſired Chriſt to eat with him*, and 'tis ſaid, he *went into the Phariſees houſe and ſate down to meat.*

Q. VVhat was the name of this *Phariſee*?

A. In the fortieth verſe, Jeſus calls him Simon.

Q. Might not this be the ſame with *Simon* the leper?

A. No.

Q. VVhy not? doth it not ſeem probable, if not more then probable? for we find that at the feaſt of *Simon* the leper, a woman comes with a box of Oyntment, very coſtly and anoynts the feet of Jeſus, and wipes them with her hair, Math. 26. 6, 7. Mark 14. 3. compared with Joh. 12. 3. And do we not find the like here too, namely, a woman anoynting the feet of Jeſus, and wiping them with the haires of her head verſe 38.

A. Let the matter be well conſidered, and the difference will be much, and in divers particulars. As firſt, in reſpect of time; the feaſt at *Simon* the lepers houſe, was but two dayes *before the fourth paſſeover of Chriſt's Miniſtry, in which he ſuffered*, as the two places where 'tis mentioned, well weighed, do prove. Math. 26. 2, 6, 7. Mark 14. 1, 3. But *this feaſt here mentioned of Simon the Phariſee*, by the contexture of the ſtory, as Doctor *Uſher* in his Annals notes, was above two years before, namely, towards the beginning of the ſecond year of his publick Miniſtry. That is one difference, and a conſiderable one too.

Q. But how ſhall we reconcile that difference in this ſtory, which we find by comparing the ſeveral Evangeliſts, for *Matthew* and *Mark* make the feaſt of *Simon* the leper to be *but two dayes* before the paſſeover, Math. 26. 2, 7. Mark. 14. 1, 4. But *John* ſeems to make it *ſix dayes* before the ſaid Paſſeover, Joh. 12. 1, 4.

A. In the place quoted in Joh. 12. 'Tis *ſaid indeed* (*v.* 1.) *That Je-*

ſus

ſus ſix dayes before the Paſſeover, came to Bethany. And *Mark*, as well as John in the places before quoted, do ſay that this feaſt *was in Bethany, and but two dayes before the feaſt of Paſſeover.* Yet nothing hinders but that both may be true: *For might not Jeſus ſtay in Bethany four dayes before the feaſt was made?* There is nothing in the report which *John* makes, but may very well conſiſt with this *conſtruction*, and ſo render him no way diſagreeing with *Matthew* and *Mark*, for though he ſaith he came to *Bethany* ſix dayes before the Paſſeover, yet he doth not ſay, the feaſt of *Simon the* leper was upon the ſame day he came thither, that might very well be, and it ſeems was four dayes after.

Q. What other difference is there between theſe two ſtories?

A. There is a great difference in the woman mentioned both in the one and in the other.

Q. VVherein doth the difference lye?

A. In three very conſiderable things (1.) *In the perſons of two women.* (*For I take it for granted, and doubt not but to make it evident, that they were two diſtinct perſons*) (2.) *in their actions.* (3.) *In the ſpeech of Chriſt upon what they both did, and the conſtruction he made differently upon them both.*

Q. VVhat difference was there in the perſons?

A. The woman that comes to the feaſt of Simon the Phariſee is ſaid to be (ἁμάρτωλὸς) *a ſinner*, that is, an *Harlot, or lewd* perſon, a notorious bad liver, for as the *Publicans*, or receivers of Cuſtoms, becauſe reckoned the *worſt* of men, were called ſinners, ſinners of a deeper dye then others; ſo, Harlots or ſuch as lived in whoredom, and adultery, becauſe the worſt of women, were called ſinners. Thus they that took a *woman in the very act of adultery, and* brought *her to Jeſus to be condemned and ſtoned*, (for ſuch according to the Law of Moſes were to be ſtoned, *Deuter.* 22. 21, 22.) Jeſus bad him that was without ſin, that is, that was free from that ſin the woman was accuſed for, viz. *Whoredome, or adultery*, ſhould caſt *the firſt ſtone at her*, but their conſcience telling them that which Chriſt knew, as well as themſelves, who knew their hearts, that they were all *alike guilty*, went out and left her alone. But ſuch an one the woman that came into the feaſt of *Simon* the leper, (Mark 14. 3.) was not. Mary, the *Siſter* of *Martha*, which was the woman there, Joh. 12. 3. was never charged with this ſin, nor any other that we read of. Among all the five *Maries* mentioned in the Goſpel (and all good) we read but of one of them that was accounted a ſinner, and that was *Mary Magdalen*, out of whom went ſeven devils, as is evident, by comparing Math. 27. 56. with Joh. 11. 1. and 19. 25. with Luk. 8. 2.

Q. VVhat was the difference in their actions?

A. All

A. All the buſineſs of the woman at the feaſt of Simon the Phariſee was about the feet of Jeſus, for the ſtory ſays, ſhe ſtood at his feet behind him, and ſhe ſtood there weeping, and weeping in ſuch an abundance too, that ſhe waſhed his feet with her tears. But none of all this is ſaid of the woman, at the feaſt of *Simon* the leper: 'tis true indeed, they both brought ointment and anointed him, but the woman at Simon the *Phariſee's* anoints his feet only; but the woman at Simon the lepers, anoints *both his feet and his head too.* Yet once more, the woman at Simon the Phariſees feaſt, not only waſheth the feet of Jeſus, and that with her tears, but kiſſeth them too, (Luk. 7. 45.) and then wipes them with her haires; but the woman at Simon the lepers feaſt, is ſaid only to *wipe the feet of Jeſus*, there is no mention of her kiſſing them.

Q. VVhat was the difference in the ſpeeches of Chriſt upon them both?

A. Chriſt ſpeaks of the woman that came to him, at Simon, the Phariſee, as a great penitent, and one that either by his own Miniſtry, or that of John the Baptiſt, was of a very broken heart, and under a deep ſenſe of ſin, eſpecially, when ſhe found the ſweetneſs of pardoning mercy; for ſo he intimates by that paſſage in Luk. 7. 47. *Her ſins, which are many, are forgiven.* But his diſcourſe concerning the woman that brake the *box of ointment very precious, upon his head, at the feaſt of Simon the leper*, is quite another thing, namely he ſays ſhe did it for his burial, for 'twas but a little before his ſufferings, and that what ſhe did ſhould be told *for a memorial wherever the Goſpel ſhould be preached all the World over*, Math. 26. 12, 14. Mark 14. 8, 9. *And if kindneſſes done for Chriſt, ſhall never be forgotten in this world, ſure enough we may conclude upon it, they ſhall never be forgotten in Heaven.*

Q. Is there yet any other difference remarkable?

A. Yes, a great one, in reference to the perſons of Simon the Phariſee and Simon the leper. For if the diligent Reader of Luke 7th takes due notice, he will, find ſeveral arguments that make it very doubtful, whether *Simon* the Phariſee were a good man, while he underſtood not Chriſt aright, as *Simon* the leper did. Indeed this Phariſee ſeems to be one that had a *reverence for Chriſt's perſon and Doctrine*, and ſo carries it with a *fair reſpect towards him*, but when he ſaw him converſe with this woman here called a *ſinner* (it being contrary to the law to have any thing to do with polluted ones, Numb. 19. 22.) he *doubted whether he were a Prophet or no*, and much more whether he were the Son of God. *Luk. 7. 39.* And thereupon, Jeſus, to let him know that he underſtood *the very thought of his heart*, while he was thus ruminating within himſelf, ſpeaks

on

on behalf of this penitent sinner, in the manner, as is related from verse 40. to 48. There are two stories more of Christ his eating with two other *Pharisees*, besides this *Simon* the *Pharisee*.

Q. Which are those, and where are they recorded?

A. One is in Luk. 11. 37. Where we read that a certain *Pharisee* besought him to dine with him, and he went in, and sat down to meat.

Q. About what time was this?

A. By our learned *Usher's* Annals, it seemes to be above a year after his entertainment at *Simon* the *Pharisees* house, here 'twas that he had the discourse about making clean the outside of the cup and platter, but not minding the inside; by which parable he discovered the *hypocrisie* of such, as are *Saints without*, but *Devills* within.

Q. Where else is it recorded that he eat meat with any other Pharisee, besides these two?

A. In *Luk.* 14. 1. Sometime after we read there that he went into the house of the cheif of the *Pharisees* (whether invited or uninvited, is not mentioned) *to eat bread on the Sabbath day*; And as he sat at table with a man that had the dropsie, he falls into discourse with the *Lawyers*, and the rest that were then present, about *healing on the Sabbath day*; which he justifies and illustrates his doctrine by a similitude of helping an *Ox* or an *Ass fallen into a pit*.

Q. In all the instances we have met with of Christ's eating in any place, still we find, as he sat at table among the guests, or with these that made the entertainment, he fell into some heavenly discourse, tending much to the instruction and edification of the hearers: what may we learn from hence?

A. We may learn from thence, that 'tis our duty, according to the example of Christ (whom we are bound to follow in all things wherein he is imitable) to doe the like; but alas! how little is this practised in our dayes and by great professors too?

Q. It is, I perceive very evident, throughout the history of the new Testament, that Christ lived much upon the courtesie of others, and was received in an *hospital manner*, where ere he came, not only in the house of *Martha* at *Bethany*, but in all other places that he travelled through, and came unto; but in the mean while had he no *temporal estate* of his own, either *real* or *personal*, no *Houses*, *Lands*, *Possessions*, *Goods*, *and Chattels*, *or any estate in money*, as many others had?

A. It doth not appear that he had; for when he was born into the world, it was in a very mean condition, so mean, that none could be meaner, even in

a ſtable; and when an offering was to be made at his being preſented in the *Temple*, according to the Law, it was ſuch and no other, as the *pooreſt* that are, muſt bring, viz. *a pair of young Pigeons*, Levit. 12. 8. compared with Luk. 2. 24. And all the while he was brought up with *Joſeph* and his mother *Mary*, he ſeems to have *wrought for his living*, even to the age of thirty years.

Q. How doth that appear?

A. In *Math.* 13. 55. *where he is called* (ὁ τοῦ τέκτονος υἱός) *the Carpenters ſon.* And in *Mark* 6. 3. *himſelf is called* (ὁ τέκτων) *the Carpenter*, and by ſome is thought to have made *Ploughes and Yokes*, which if true, then the laſt *Adam* made tooles for the Poſterity of the firſt *Adam*; for the firſt *Adam's* imployment after his fall, was to labour in the ground from whence he was to earn his living with the ſweat of his brows, Gen. 3. 19, 22, 23. And the laſt *Adams* (for ſo he is called, 1. Cor. 15. 45.) imployment, was to make Ploughs for the labouring husband man, and yokes for the labouring *Oxen*, who both labour in tilling the ground, a comfortable conſideration to the honeſt plough-man, whoſe labours and imployment were thus ſanctified by him that is Lord Paramount of all the ploughs in the world, as well as of the ground they plow up, and the men and beaſts too, that labour about it, and live upon it.

Q. But was he not a King born?

A. Yes, and lived and dyed a King, that is, King of the *Jews*, as the Scriptures doe aſſure us, in Math. 2. 2. compared with Math. 27. 37. None had a juſt right to wear that Crown, and to ſway that Scepter but himſelf, as his Genealogies both in *Matthew* and *Luke* doe ſhew.

Q. What kind of King was he?

A. The greateſt that ever the earth ſaw, and that ever was, or ſhall be. *He* was King of Nations, Jerem. 10. 7. King of Kings, Rev. 19. 16. King of Saints, Revel. 15. 3. *Higher* then the Kings of the earth, עליון למלכי־ארץ Pſal. 89. 27. Higher then *Agag*, as *Balaam* ſpeaks of him in his parable, Num. 24. 7. That is, then all the enemies that ſhould ever riſe up againſt him, and his people, in all ages, as is typified in that parable; *Agag* being put for all ſorts of powerful enemies; and *Iſrael*, for all that ſhould be Chriſt's true ſubjects, while the world endures. And this very thing is not obſcurely ſignified by that double act of *Samuel*, by Gods own appointment, firſt, in his zeal, and terrible ſeverity which he expreſſed in the execution of *Agag* (the name of the Kings of *Amaleck*, as *Pharoah* was of the Kings of *Egypt*, and *Abimelech* of the Kings of the *Philiſtins*) whom *Saul* contrary to the command

mand of God had spared; the story whereof we have in 1 *Sam.* 15. 2, 3, 8, 9, 32, 33. Secondly, in his anointing *David* King of *Israel* as the true Type of *Israels* King, That *Balaam*, in his parable says, shall be higher then *Agag*, 1 Sam. 16. 12, 13.

Q. Being a King born, and so great a King, why would he not appear in the world answerable to himself? why would he be born and live in so mean a condition? was he not able to assume, and take into his own possession, that Crown and dignity, with the riches and glory of it, that did so rightfully belong to him?

A. Yes, he was abundantly able to have done it he might have been born, if he had pleased, in the stateliest palace in the world, and in roomes most sumptuous, yet 'twas his pleasure to have it otherwise, and it was his fathers pleasure to have it so too, and that for three great reasons.

Q. Which is the first of them?

A. That the prophesie concerning him, in Gen. 49. 10. might be accomplished.

Q. What is that?

A. The Scepter shall not depart from *Judah*, nor a Lawgiver from between his feet, till *Shiloh* come, that is, till Christ should be born into the world.

Q. What is the meaning of that expression, a Lawgiver between his feet.

A. It is a modest expression, by which the Holy Ghost sets forth an heir to the kingdom of *Judah*, by lineal descent from that Tribe to which the Patriarch *Judah* was the first Father, and chief Head. And because 'tis evident, (as the Apostle sayes) that our Lord sprang out of *Judah*, Heb. 7. 14. Therefore the whole state of the kingdome, people, or Common-wealth, that were to be the posterity of *Jacob*, or *Israel*, was in future ages principally to pass under the name of *Judah*; not of *Reuben*, *Levi*, *Gad*, *Naphtali*, *Asher*, or any of the rest, but of *Judah*, so that that chiefly was the regal Tribe, to whom the *Scepter*, or *rod* of supream government, did more peculiarly belong. Hence Christ is called the Lyon of the Tribe of *Judah*, Rev. 5. 5. In allusion to that which is said of *Judah*, Gen. 49. 9. Where *Judah*, for his power and puissance over all enemies, is compared to a Lyons whelp, or young Lyon, for his strength, and to an old Lyon for his subtlety and fiercenesse; in respect whereof, it is there said, who shall rouze him up?

Q. But why is Christ called Shiloh?

A. Some interpreters take the word *Shiloh* from *Shalach*, which ſignifies to ſend, as much as to ſay, him that was ſent; and it is true indeed, that he was ſent of God, and that upon a very gracious errand, to poor ſinners, and therefore called the Meſſenger of the Covenant, *Mal.* 3 1. Others derive the word from *Shalah*, which ſignifies to be quiet and peaceable, and this not only in a paſsive ſenſe, to be ſo, but in an active ſenſe to make ſo, to be peaceable, and make others ſo, to make peace and quietneſs, where there was anger, or war before. And thus Chriſt is the great peace-maker between God and ſinners, rightly called the Prince of peace, that delights in peace, procures peace, and purchaſeth and applyes it, by his blood and ſpirit, for which ſee Iſa. 53. 5. where 'tis ſaid, the chaſtiſement of our peace was upon him. But in this place, this word *Shiloh*, ſeemes beſt to be taken for the skin, or Tunicle, in which the child is wrapped in the mothers womb, called the *Secundine* or inward covering, where the infant lyes in peace and quietneſs, and ſo by a figure (called a *Metonymy*, by which the thing containing, is put for the thing contained, as the Cup for the Wine in it) Chriſt is meant, who by way of Emphaſis is called, the Child, even the Holy Child *Jeſus*, Act. 4. 30. The moſt Princely Child, the moſt high and Heavenly that ever lay in a mothers womb; who, but this Child, is or could be called, the Son of the higheſt? Luk. 1. 32. Who ſo great as he, as 'tis there alſo ſaid? VVho ſo mighty a King as this *Shiloh*, and that, even then when he lay in the manger? now that the Scepter did depart from *Judah*, that is, the regal and ſupream power of it came wholly into the hands of ſtrangers, now about this time, when Chriſt was born, is evident, and that as well by the *Jews* own writers, as by the Scripture ſtory. Thoſe that liſt may conſult *Joſephus* his antiquities, and there find that three or four yeares before Chriſt's nativity, toward the latter end of *Herod* (the *Idumean*) his reign, he ſlew all the *Jews*, that had any part of civil power in their hands, even the whole *Sanhedrim* of *Jewiſh* Governours.

Q. *But was the ſupream power alwayes in the Tribe of Judah from firſt to laſt, and were there no interruptions in it till Shiloh came?*

A. The ſupream power, at firſt, was not in the Tribe of *Judah*; for though *Judahs* ſtandard was firſt in the march, Num. 10. 14. Yet *Moſes*, who was of the Tribe of *Levi*, was ſupream Governor over all the Tribes, and after him *Joſhua* (*who was of the Tribe of Ephraim*) after him, among the Judges, (who were fifteen in all ſucceeding each others,

for

or the ſpace of 300 yeares) there were but two of the Tribe of *Judah*, *Othinel* and *Izban*. Next them, comes the Government from Kings, and the firſt of them (which was *Saul*) *was of the Tribe of Benjamin*; and then *David* indeed, *was of the Tribe of Judah* ſo that from *Jacobs* propheſie, by computation, it appears to be ſix hundred thirty and ſix yeares (ſay our *London* Annotations, from whence I tranſcribe this) ere the Government came into the hands of the Tribe of *Judah*, beginning in *David*, and ſo continuing in that line down to the *Babyloniſh* captivity, for the ſpace of 437 years, during which time was that eminently ſeen, which is recorded in 1 Cor. 5. 2. *Judah prevailed above his brethren, of him came the cheif Rulers.* And then after the captivity, the dignity of the Tribe of *Judah* (returning home as an entire Tribe, as the others did not) revived in *Zerubbabel, a Prince of the Tribe of Judah*, and from him continued the principality of that Tribe, for the ſpace of 270 yeares, untill the *Maccabees*, who being of the Tribe of *Levi* got into the Government, as High Prieſts; after which, what periods, pauſes, and ſtops of Government there were, and how, and where the Tribe of *Judah* were left out, and came in again, both before and after *Pompey* his taking *Jeruſalem*, by force, the Reader that hath a mind to know, may find in *Joſephus his Antiquities*, and the learned notes of our Divines upon the firſt and tenth verſes of the forty ninth Chapter of Geneſis.

Q. What is the ſecond reaſon, why Chriſt, being indeed ſo great a King born, came ſo obſcurely into, and lived ſo meanly in the world?

A. Becauſe he would have the world to know that the glory of his Kingdom, and that majeſty of his perſon conſiſt not in outward pomp and ſplendor, like that princely, ſtate of *Agrippa*, and *Bernice*, in Act. 25. 23. Which the Holy Ghoſt ſayes, was but a great ſhew, or meere phanſie (φαντασία) a vaine ſtentation, and external declaration of an elated mind; in which ſenſe not only *Ariſtotle*, *Athenæus*, and others of the Greek writers, but *Beza*, *Eraſmus*, *the Arabick and Syriack* copies, doe alſo take it. Now this Chriſt himſelf told the *Phariſees*, Luk. 17. 20. He regarded not; ſaying, *the Kingdome of God cometh not with obſervation*, that is, not with outward ſhew, as 'tis there in the margent. Chriſt had no ſpendid guards about him, no earthly throne to ſit on, no Golden Scepter, or crown of Gold, ſet with all manner of moſt coſtly ſtones and Jewels, that glittered in the eyes of the beholders. He had no robes, revenues, Kingdomes, varieties of ſtately palaces, or any ſuch

like admired, or adored vanities of this world: No, his Majesty and greatness was of a far higher nature, not discernable at all, by carnal, but only, by spiritual eyes. He could create food for many thousands, at a need, by a touch, or by a word, heal all manner of maladies, cure all diseases, make the lame to walk, the deaf to hear, the blind to see, still the stormy winds and raging seas, raise the dead to life, and that though stinking in their graves. He could cast out and subdue Devils, and command the blessed Angels (whole millions of them) out of heaven, when he pleased, to attend him, and such imployments as he had for them; yea, he could, and did doe more then all this, pardon sinners, and that, the greatest sinners that he met with, such as a filthy and unclean Mary *Magdalen*, an execrating forsworn *Peter*, a persecuting bloody *Saul*, and the spightful murderers of his most innocent glorious self. In these things, and such like, his Majesty mostly appeared, and discovered it self, and with far brighter lustre too, then ever poor dying Monarches either did, or could, in the least, shine forth with; and all this, to take off the mindes and hearts of such as he came to be a Saviour to, and to deliver from the snares vanities, and temptations, of this bewitching, seducing, evil world, no way proportionated to the dignity and excellency of immortal soules, for which very reason 'twas, that he put that home question to his Disciples in Math. 6. 26. *What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? this then is a second reason.*

Q. What is the third?

A. That we by his poverty might be made rich. This the Apostle layes down, as a necessary meanes for that end, 2 Cor. 8. 9. The words are these, *ye know the Grace of our Lord Jesus Christ, that though he was rich, yet for your sakes became poor, that ye through his poverty might be rich.*

Q. You speak of Christ's poverty, and yet bring a Scripture to prove he was rich; how can these two stand together?

A. He was indeed rich, and that every way, even with all sorts of riches whatsoever, though not visibly so to carnal eyes, and the men of this world, that understood him not, and beleived him not to be, what, in truth, he was, namely the only begotten Son of God, and heir of all things. *Heb.* 1. 2. He was rich therefore, and that (1.) Even in temporalls, I mean, as to a just propriety, a propriety threefold. First, By creation, he made all things, at least had an hand in making all things, thus the Apostle Joh. 1. 3. All things are made by him, and

and without him was not any thing made that was made, see Prov. 8. 23 30. Secondly, By inheritance, and the natural right of son-ship, in which sense he is said to be his fathers heir, Rom. 8. 17. This is the heir, meant in the parable, Math. 21. 38-43. Thirdly, by donation, or rather by way of recompense and reward to him, as mediator, for the great service and high merits, by which he hath obleiged his Father, in the redemption of poor sinners. And in this respect it is, that he is *appointed to be heir of all things*, Heb. 1. 3. *And for his suffering of death to be crowned with glory and honour*, Heb. 2. 9. And it was in his person only that the promise to *Abraham*, of his being heir of the world, was compleatly and fully accomplished, Rom. 4. 13. Very emphatical for this purpose, is that signal place in Psal. 2. 8. Where God sayes to him, *I will give thee the Heathen for thy inheritance, and the utmost ends of the earth for thy possession* (אחוזתך) The Hebrew word expresseth it finely, to have for thy firm possession, to have and to hold (*proprie tantum rura et Domus vocantur Achuzza*, sayes *Marinus Brixianus*) the Law term that is used in deeds and conveyances, where estates are given to and settled upon a man and his heirs for ever. So that 'tis most evident beyond all doubt, that, *de jure*, of right, Christ is the great proprietor even of this world; and all things in it; The whole soyl is his, and all that it contains, or that grows upon it. Not a vein of Gold and Silver, not one clod of rich oar, or mettal, or whatever else is precious within the bowells of the earth, but he is Lord of it; the beasts of the field, and the cattle upon a thousand hills, are all his; the fishes of the Sea, and the numerous spawns of them, all swim and breed in his streams; the fowles of the air fly over no land but his, nor can move any where, out of his regions and dominions. Thus then he is rich in temporals. (2.) And in spirituals too, and in them most of all. What riches of grace hath he? what vast treasures? how great is the sum of them! they are called (πλοῦτος ἀνεξιχνίαστος, *divitiæ imperveſtigabiles*) riches, never to be fathom'd; sink the mines as deep as you will, you can never reach the bottome of them, nor trace them out. Eph. 3 8. And in Eph. 2. 7. the Apostle calls them (ὑπερβάλλοντα πλοῦτος τῆς χάριτος) *The exceeding riches of grace*, exceeding, that is, *exceeding* all expression, all thoughts and imaginations, of men, of Angells; and that to eternity; infinite riches, and therefore can never possibly be fully estimated by finite creatures; I mean infinite, not as to the duration of them only, but of the value of them. To this (3.) may be added his riches in glory, a subject too high also for an humane pen to reach, or in the least to describe, to any due proportion.

Q. *Yet*

Q. Yet as rich as he was, the text ſaith, he became poor, how could that be? how was it poſſible that one ſo rich as hath been ſaid, and ſo infinitely rich, ſhould in any ſenſe whatever, become poor?

A. Yes, it was poſſible, and really, and in truth, it was ſo, he did indeed become poor. Two things here are to be eſpecially minded (1.) the emphaſis of that word *became.* (2.) Of that word *poor.* Both are expreſſed by one word in the Greek, *viz.* By a verb paſſive, or rather that which anſwers to the Latin verb deponent (ἐπτώχευσεν) he became poor; it was not a poverty by conſtraint, but ſuch as he voluntarily, and ſpontaneouſly came into, that is, he did not as he might have done, take the actual poſſeſſion of the world into his own hand, or enjoy the preſent uſe of the riches and wealth of it, and particularly did not rule and reign as King of *Judah*, which did of right and by lineal deſcent belong to him, but ſuffered the ſtate and Senate of *Rome* by their great General *Pompey*, firſt to invade, uſurpe, and make a conqueſt over it, and then afterward to conſtitute *Herod* to be King thereof. In this ſenſe then, he became poor; poor, that is, as to any actual poſſeſſion of worldly wealth, but choſe rather to live in a poor and mean condition.

Q. But the queſtion ſtill remaines to be anſwered, why did he doe thus?

A. The anſwer is the ſame as before, *viz.* That by his poverty we might be rich. For our ſakes he was poor; we could never have been rich elſe, that is, rich in grace, nor rich in glory; had not he diſrob'd himſelf, we had been in our raggs ſtill; had not he been emptied, we had never been filled, we, nor our treaſures neither; his poverty was the magazin of our riches.

Q. What is truly meant by Chriſt's poverty?

A. Not that poverty which the Greek word here uſed πτωχεία doth often ſignifie, that is, poverty to beggary, and extream want of outward neceſſaries, ſo as to go from door to door, for ones daily bread, (*propriè mendicus,* πτωχὸς *is eſt, qui ad extremam redactus inopiam nihil habet niſi quod oſtiatim accipit*, Beza. Steph. &c.) But ſuch a poverty as ſignifies a needy man, (*qui de ſuo vix habet, unde vivat, egentem rectius, quam pauperem verteris, Grotius*) that hardly gets wherewithall to live, that only hath from hand to mouth, as we uſe to ſay, and no more.

The

The second Catechetical Preaching-Exercise on Wednesday Jan. 8. 166⅞.

Q. *But how doth this poverty of Christ make us rich?*

A. By the merit of it. When Christ who was in the form of God was made in the likeness of man, and was found in the fashion of a man, was not this poverty? when he that was Lord of all humbled himself, made himself of no reputation, and took upon him the form of a servant, Phil. 2. 6, 7, 8. Was not this poverty? when he, in whom (πᾶν τὸ πλήρωμα τῆς θεότητος) *all the fulness of the Godhead dwelt* (ἐκενώσεν) *emptied himself*, Colos. 2. 9. with Phil. 2. 7. Was not this poverty? when he that now sits, and for ever sat at the right hand of God, and upon the same throne with him, Rev. 3. 21. came down from all that glory, and embraced our dunghil, was not this poverty? this he did, and much more then this too, when himself, and his most precious life became a ransome for us (λύτρον Math. 20. 28. ἀντίλυτρον, 1 Tim. 2. 6.) Then he was poor indeed, when he embraced the crosse, and *gave himself for us, an offering and sacrifice to God for a sweet swelling savour*, Eph. 5. 2. All which, the poverty and meanness of his condition, fitted him for, and was but necessary for that end, as might at large be discoursed, were it needful. And by *this* it is, even by *this suffering* of his, first, in a *mean* and *low condition of life*; then in a *cursed, shameful, painful death*, by which only we are made *rich*, rich in *grace* here, and rich in *glory* hereafter.

Q. *Before we goe any farther, how is it, or can it be made evident from Scripture, that Christ was indeed born King of the Jews, or that he had a true right to that Crown?*

A. It will be evident thus, by a careful observation of his Genealogy, which, as well by the *legal account* of his *supposed Father Joseph*, as by his *natural descent* from his *true Mother Mary*, makes him to descend from the *Royal Tribe of Judah*, the loynes of those *Kings* and *Princes* and other *supreame Governors*, which either did, or of right, ought to have sat upon the *Throne of Judah*, if they had not been kept out by usurpation, or violence.

Q. *How doth that appear?*

A. By comparing the Genealogies of *Matthew* and *Luke*, viz. Math. 1. 16. with Luk. 3. 23. In Matthew, *Joseph* is said to be the next and immediate son of *Jacob*, and so he was, by *natural descent*; and yet in *Luke* it is said that *this same Joseph*, the supposed husband of *Mary*, was the *Son of Heli*, that is, he was his *son in law*, by marriage with the Virgin *Mary*, whose own natural Father, *Heli* was. From whence three things are here to be minded (1.) That *Joseph* and *Mary* were of a *kindred*, and in that order of kindred in their *pedigree*, that they might *lawfully marry* each other; for the *Jews* by Gods own appointment were to match into none but their own *Tribes* and *Familyes*. (2.) That *Maryes* pedigree might be known, therefore *Josephs* pedegree, with whom she marries, is shewed, for the *Genealogies* were reckoned by the *males* only. Yet (3.) *Maries Genealogy* is also reckoned in *Luke* under the covert of *Josephs* name, for the more *cleer notariety and certainty* of this descent of Christ, on both sides, viz. *Legally* and *naturally*, from the *true heirs* of the Crown.

Q. Well then, it seems 'tis an undoubted truth, that Christ was indeed born King of Jews, and was right heir to that Crown, and though he was so, yet, lived all the time of his private life till he was about thirty years of age, but in a mean condition; but did he live thus obscurely the last three yeares and half of his life, when he took upon him the exercise of his publick ministry?

A. As to any certain *fixed maintenance* of his *own*, he seemes not to have more now in this latter part of his life, then he had before, only his *imployment differed*, and the *way*, and *manner* of his subsistence; for all the time of his *private life*, he seems to have lived *with*, and to have been *under the care of Joseph*, and his Mother *Mary*, Luk. 3. 23. and as hath been already proved, in all probability wrought for his living at *Josephs* trade, who was a *Carpenter*, as the Scripture before quoted tells us; but now he comes to be his *own man*, as we use to say, and to live of himself, he takes upon him a *more noble* calling and course of life; and while he preached the Gospel, *called the Gospel of the Kingdome*, Math. 4. 23. and 24. 14. Elsewhere called *the word of the Kingdome*, Math. 13. 19. *Discovered* himself to be that *great* Palmoni, or *revealer of secrets*, mentioned in the margent of Dan. 8. 13 Namely the secrets of those hidden *thoughts* and *purposes of grace and love* that were in the *Fathers heart* from all eternity, towards poor sinners. Now whilst he was thus imployed in declaring *the Father, in whose bosome he had always lain*, Joh. 1. 18. his maintainance and present livelyhood comes in another way.

Q. *How*

Q. How is that?

A. I muſt here *diſtinguiſh* of *the ſeveral wayes* and meanes of mens livelyhoods, and ſubſiſtence in this world. Firſt, ſome men liv: plentifully upon their own *means, eſtates, and revennes* that are in their own *actual poſſeſſion*; or which they daily *fetch in*, by way of *trade traffick, merchandize, exchange of commodities*, and ſuch like: others, by what they *receive* from ſuch as they *depend upon*, and under *whoſe care they are* for their ſaid livelyhood and ſubſiſtence, as *Wives from Huſbands, Children from Parents.* Secondly, many mens livelyhood and ſubſiſtence, is from ſuch, as *providentially they are caſt upon*, or have to doe with in the world, or, are by *ſecret workings*, through a divine power upon their hearts, ſtirred up to provide for, and miniſter unto their neceſſities.

Q. How many ſorts are there of this latter kind?

A. They are ſuch as have their maintainance, and way of ſubſiſtence coming under ſome of theſe *five denominations*, viz: it is either a *Precarious* maintenance, or *Mercenary*, or *Eleemoſynary*, or *Honorary*, or *purely Devotionary*, and *expreſsive of Divine homage.* I will explain them all, and then we ſhall clearly ſee, what was the true way of Chriſt's maintenance and ſubſiſtence in the three laſt years, and upward of his life.

1. A *Precarious* maintenance, is that properly, which is *craved, asked*, and *ſought for* from any ſuch, as, in *charity*, will give it: Which maintenance may be craved and asked for, either in a *more open*, or *more covert way.* Some men, even by a meer making their *indigent caſes* known, or by a bare preſenting *objects of compaſsion* to men of *bowells* and *ability*, find releifs, though they doe not *plainly*, and in *down right words* begg what they need. This I call a precarious maintenance; of which we have a lively inſtance in the family of old *Eli*, 1 Sam. 2. 36. Where the Lord, among other Judgements, *threatens* the poſterity of *Eli*, with *no leſs ſore a puniſhment*, then meer *beggary*, for his neglect of *due ſeverity* to his ungodly ſons, and that both as a *Father*, and as a *publick Magiſtrate*, for the *horrible wickedneſs* which they committed with the *women of Iſrael at the door of the Tabernacle of the congregation*, 1. Sam. 2. 22. - 36. *And it ſhall come to paſs*, (ſayes he to *Eli*) *that every one that is left in thy houſe ſhall come to him* (that is, to the faithful Preiſt that God will ſet up in the room of *Eli*, verſe 35.) *And crouch to him for a peice of ſilver, and a morſel of bread, and ſhall ſay, put me, I praythee, into one of the Preiſts offices, that I may eat a peice of bread.*

(2.) A mercenary maintenance, is a maintenance fetched in, or procured

cured, by a mans labour, art, or skill, ordinarily called, *wages*, *ſtipend*, or *hire*, ſuch as is *agreed upon between two*, or more, and mutually conſent ed to, by way of *compact*. Thus the *labourers* in the parable, were each of them *agreed with for a peny a day* (that is, a Roman peny, which was about ſeven pence half peny of our money, ſays the marginal note) Math. 20.2.

(3.) An Eleemoſynary maintenance, is a maintenance *voluntarily*, and *ſpontaneouſly* given from the *meer bounty*, *kindneſs*, *and good will* of the doner, a *free benevolence*, or act of *beneficence*, in the old Engliſh ſtyle, called *Franck Alms*. Such is the maintenance of *Hoſpitals*, *Grammar Schooles*, *Colledges*, and others the like, in *Univerſities*, or elſe-where ariſing from *Lands* and eſtates given by the ſeveral reſpective *Founders* of them. And ſuch alſo at firſt, were the *titles* of lands given to the Miniſters of pariſhes (ſo called) and in after times confirmed and ſetled by the civil ſanction.

(4.) Honorary maintenance, is of an higher kind then any of the former, namely 'tis ſuch a *Scripture-maintenance*, as by Gods own appointment, is to be *freely and readily given* after a *bountiful manner*, not only from a principal of *natural charity* and good will, (which is often found in meer *moral men*, who are of *generous* and *noble* mindes; yea, and ſometimes from men very ſuperſtitiouſly affected, eſpecially among *Popiſh* merit-mongers) but from pure and ſincere love to Chriſt and his glorious truth, to the faithful Paſtors, Teachers, and Elders of right *Goſpel Churches*; and is the ſame that is mentioned in 1 *Tim.* 5. 17. *Let the elders that rule well, be counted worthy of double honour*, or of an honorable reward, (as the Greek word τιμὴ in this place ſignifies) *eſpecially they who labour in the word and doctrine*. Now this kind of Honorary maintenance, is founded upon three great things, that require the due payment of it, *real deſert*, *juſt right*, and *conſcionable equity*. From all which, Chriſts pleads on behalf of his Apoſtles, and their ſucceſſors, inſomuch that when he ſent them forth to preach the Goſpel, he bids them, *provide neither Gold nor Silver*, *nor braſſe in their purſes*, *nor ſcrip for their journey*, *neither two coats*, *neither ſhooes*, *nor yet ſtaves*, Math. 10. 7--11. And *into whatſoever houſe they enter*, *and be received*, *They ſhould eat what is ſet before them*, Luk. 10. 8. And he gives the reaſon for it, *For the workman is worthy of his meat*: So 'tis expreſſed in Math. 10. 10. But *Luke* puts it into other words, *for the labourer is worthy of his hire*, Luk. 10. 7. In which parable, well conſidered in the whole of it, are theſe three things very remarkable.

(1.) *He*

(1.) *He* bids his Apostles, and, in them, all that come after them in their preaching work, *enquire who*, in such, or such *a City or place where they come, are worthy, and to go in, and abide there till they go thence*; that is, he would have them ask the inhabitants, who they are thereabouts, that *fear God*, and will give *hearty welcome* to the Lords Ambassadors now come among them to preach the Gospel, Math. 10. 11. And when they meet with *such an house* or *family*, not to goe out of it, so long as they have occasion to stay in those parts, for this I think is intimated by those words, *go not from house to house*, Luk. 10. 7. But rather to abide *fixed* for the time being, in *one and the same house*, according as is expressed in Math. 10. 11.

(2.) In that he would not have them carry *Gold*, *or Silver*, or *cloaths* with them, especially, not *change* of rayment, as those *two coats* doe import, it plainly declares, that they might reasonably expect, *money as well as meat*, Gold, and Silver, as well as a little victualls where-ever they should come, and find acceptance, for *cloaths* they must have, and other necessaries, as well as *food*; and how could they provide these when they wanted them, *without money*? but they must carry no money with them, it follows then, it must be given them, and it seems in such *quantities, and round sums too*, as might cloath them with *two coats*, even with change of rayment.

(3.) The justness and equity of all this is not obscurely hinted from those words, *The labourer is worthy of his hire*. This then is the *Honorary maintenance* that is due to Christ's faithful Ministers; and that not as an *alms*, but as a just and suitable reward, both to the *venerableness* of their *persons*, and the *dignity* of their *work*.

(5.) The maintenance which *I* call *purely devotionary* and *expressive* of *divine Homage*, is properly that which belonged to Christ, and which *Christ only had* (and none else ever had the like) while he was in the exercise of his publick *ministry*; 'tis true, he went from one place to another, and was received into *many houses*, as that of *Matthew* the Publican, *Simon* the Leper, *Peter's wives Mother*, also into the house of *Zacheus*, *Martha*, and others that have been named, and was entertained as a *most worthy guest* in them all. But let it be here considered, for the better clearing of this matter, that he was not entertained as a *meer man*, but under the notion of the Son of *God*, and great Messias that had been long expected; which, wherever he came, he gave clear evidence of by the miracles which he wrought, the cures he made, the pardons which he gave, and such powerful and converting

verting doctrines, as conquered and turned every heart they fell upon. Hereupon whatever kindness (or reverent reception I had rather call it) was expressed towards him, was rather by way of *divine homage*, then otherwise, and as the devout oblations of heavenly hearts. Thus the wise men of the East *presented him with gifts, Gold, Frankincense, and Myrrh*, Math. 2. 11. That is, they came as *homagers* to him, with these presents, owning him as the *soveraign Lord* of heaven and earth; not as if what they gave was their *own*, so much as *his*, they now presented it unto; They opened their treasures 'tis true, so 'tis said indeed, (Math. 2. 11.) *Their* treasures, but whence had they those treasures? was it not *he* that *filled* them? Prov. 8. 21. Tenants, when they entertain their *Landlords* upon their *own ground*, and in their *own houses*, reckon their *Landlords* more *masters of the feast* then themselves. In this sense 'tis that *David* when he had got an huge masse of Gold, Silver, precious Stones, and other choise materialls to build the Temple, offers it all up to the great God of heaven, with these words, *Lord of thy own I give thee*, 1 Chron. 25. 14. Doubtless, whoever entertained Christ as beleivers in him, entertained him with such a mind as this, and with such thoughts of heart.

Q. But Christ did not alwayes visit private friends, nor was he thus alwayes entertained, in this, or that house; for 'tis evident, that he dwelt in an house of his own, at Capernaum, in Math. 4. 13. That is, in an hired house, which he paid a Rent for, as interpreters conceive, &c. Now how could he pay Rent for an house, and keep house too, and after an hospitable manner (for Judas kept the bag, not only to buy necessaries for housekeeping, but to relieve the poor also, John 12. 6. with Chap. 13. 29) and defray other charges besides, such as paying, tribute, and the like,) if he had no temporal estate of his own, and no money to put into the bag?

A. Though Christ had no certain present maintenance, as the men of the world have, and take great care to have, yet his occasions were alwayes supplyed, and that in a wonderful and unusual manner, even by the power of his own God-head, which he visibly put forth and manifested where he came; and this several wayes. *As*

(1.) By a creating multiplication of a little food into a fulness and sufficiency for several thousands, at a time. In Math. 14. 16--22. We read of *five thousand men, besides women and children* (which probably, might be five thousand more) *that did all eat and were filled* only with *five loaves and two fishes*; and when they had *all eaten, and to fulness too*, 'tis said, the Disciples, (that is, the twelve Apostles, who had every man

man his basket) *took up twelve baskets full of fragments that remained.* Was not here a *creating power* put forth? a *wonderful creating power*! whether this proviſion multiplyed on the *table*, or in the Apoſtles *hands* (ſaith *Hillary*) is not expreſſed; but that it did *multiply*, is moſt evident; and that the miracle was as *true*, as *great*, is likewiſe evident, from the *abundance* that was left after all were filled; in all likelyhood one ſingle basket might have held all the proviſion, and, perhaps, much more then 'twas, before Chriſt had broken it, and given to his Diſciples, to diſtribute. For the word put for baskets, eſpecially that word which is uſed in Math. 15. 37. and in Mark. 8. 9, 10. Where the Holy Ghoſt calls theſe baskets, (σπυρίδας) is the ſame which is uſed in Act. 9. 25. for *that basket* in which *Paul was let down by a wall in the night*; *big enough*, it ſeems, *for a man to ſit in*, called in 2 Cor. 11.33. by another name, σαργάνη. 'Tis true, here in this 14th Chapter of Math. and the 20. v. κοφίνους is the word uſed, as alſo in Math. 16. 9. and in Mark 8. 19. and in Luke 9. 17. and in John 8. 13. Which ſayes *Julius Pollux*, was a basket made of light materials, eaſily portable, and was not ſo big, as σπυρίς, as *Beza* upon the place conceives, further telling us from his Author there quoted, that it was a basket that held about *tres congios*, anſwering 18. *Roman Sextaries*, that is, about three gallons and an half of our Engliſh meaſure. However though it were leſs then thoſe other *ſportæ* or bigger ſort of baskets, of which there were but *ſeven taken up*, *full of broken meat*, Math. 15. 37. Yet there being twelve of them, they contained much; and as for the number that were fed here, it was greater then there, for the number there was but four thouſand men, beſides women and children, Math. 15. 38. But here 'twas five thouſand men beſides women and children. As for the diſtinct times and places in which theſe two miracles were wrought, our very *reverend* and *Learned Uſher* in his Annals makes them conſiderably to differ. For the miracle of the 5000. he placeth in the ſecond year of his publick miniſtry, towards the latter end of it, and ſayes, 'twas in a Mountain otherwiſe called *a deſert place*, *belonging to the City* called *Bethſaida*, Luk. 9. 10. Where they ſat down upon the green graſs by *fifties in a company*, ſayes Luke, Chap. 9. 14. *By hundreds and fifties* ſayes Mark, all in even ranckes, Chap. 6. 40. But the miracle of the 4000 was in the third year of his miniſtry, and in a Mountain or deſert, neer the Sea of *Galilee* ſayes the ſame reverend Author, as he proves by the contexts of the ſeveral Evangeliſts. Whether this Mountain or Deſert were the ſame with that where the 5000 were fed is not certain; it might be ſome

miles

miles distant from it; for though *Bethsaida* (as *Bunting* tells us) was scituated 56. miles *Northward* from *Jerusalem*, on the West side of the Sea of *Galilee*, near to which City the five thousand were fed, as is before shewed; yet *this miracle* of the four thousand seemes to have been wrought, at a farther *distance* from the said City, and more toward the Sea side, Math. 15. 29.

Well then, this was one way by which Christ provided for himself and those that were under his care, as also for such others as were objects of his compassion, as these two great multitudes were, namely by his creating power.

The second way by which Christ sometimes subsisted, as to his *humane nature*, which lived by food, ordinarily, was by his *omnipotent sustaining power*, by which 'tis said, *he upholds all things*, Heb. 1. 3. By this it was that he lived *fourty dayes, and forty nights*, in the Wilderness, where he, the second *Adam conquered* that *tempting Devil*, who *foiled* our *first Father Adam* in the Garden. What one lost by his *eating* in *Paradise*, the other recovered, by his *fasting* in the *Wilderness*. How could he ever want food, who when he pleased could live without it? *Gods word*, (Math. 4. 4.) and his *own omnipotency* were *great feasts* to him, and instead of all dainties.

Thirdly, at other times he supplyes his occasions, and use of money, by his *all-ruling* and *commanding power*; for what creature was it that did not obey him? if he did but say to the *stormy windes*, and raging Sea, *peace and be still*, behold they are *presently calmed*; if he spake but a word to the *Lame*, *the Blind*, the *Deaf*, the *Dumb*, they all immediately, *hear*, and *see*, and *speak*, *and walk*; when he commands the *dead to rise*, they doe it in a moment; or the *Devils to quit* their possessed, they *durst not*, *could not*, *disobey him*. And by the *very same* commanding, and ruling power, it was that the *fish comes to the net*, and furnisheth him with *Tribute money* to give to *Cæsar*, Math. 17. 27.

But fourthly and lastly, the most *ordinary* and *common way* by which he did supply all his outward and worldly occasions, as to *food*, *raiment*, *household expences*, *and such like other contingent charges*, *was*, *by a divine influential*, *heart changing*, *heart-converting*, *heart moving power*; by such inward workings, impressions and attractions, as made every one that *felt* them, *adore* him, as the true *Son of God*, and minister to him as *worshippers* of him, rather then *Benefactors* to him. It was by this power the *wise men* from the *East* took their journey under the conduct of the

Starr

Star that brought them to *Bethlehem*, where the *Gold they presented him with* (some think did *bear his expence* while he *fled* into *Egypt*) and by this same power were all those *wrought upon*, that invited him, and with so much reverence received him into their houses. But there is one passage in the new Testament, above all others, that is here much to be considered by us, it is that in Luk. 8. 1, 2, 3. Where we read, that while Christ *went throughout every City and village, proclaiming and shewing the glad tidings of the kingdome of God, the twelve were with him, and certain women which had been healed of evil spirits and infirmities, Mary called Magdalen, out of whom went seven Devills, and Joanna the wife of Chuza Herods steward, and Susanna and many others which ministred to him of their substance.* In which words, observe, first, that while Christ went up and down preaching, the *Twelve* were with him that is, they went up and down with him from place to place that they might be witnesses of his Doctrine and miracles (for that was one principal end of their being called into the Apostleship Luk. 24. 47, 48. Act. 1. 8.) And might be able to declare to all the world the things that they had seen and heard, 1 Joh. 1. 1, 2, 3. And that they did constantly abide with him, even all the time of his publick ministry, till he suffered upon the crosse, is evident from their own words in Act 1. 21. affirming that they did *keep company together with the Lord Jesus all the time that he went in and out among them.* But whether they were at their *own finding*, or at *Christ's rather*, is not in this place mentioned, but elsewhere seems to be plainly hinted, *viz.* In the places before quoted, Joh. 12. 6. compared with Chapter 13. 29.

Secondly, we may again observe, that besides the twelve Apostles, there *were certain women* also followed him, where-ever he went, that is, they attended diligently upon his Ministery. But who were they, that were thus piously affected? the text tells us, such *as had been healed of evil spirits and infirmities.* They that had received great benefit by the *miracles* he wrought, in *curing* them, found such a *sweetness* also in his *Doctrines* and *converse*, that they would not leave him, now among these, one is mentioned, that, it seems, was a person of *great quality* in those dayes, an *honourable Lady*, of great name and note, the wife of an *eminent Courtier*, viz. *Joanna*; the wife of *Chuza, Herods* Steward, an Officer (sayes *Pomponius Lætus*) that managed all the *personal estate* of the Prince, that was his Master; also, one, whose *power and trust was such*, as, that what he did, *stood ratified*, (sayes Feneſtella de

magiſt. Roman.) as if *Caſar had done, or confirmed it under his own hand.* The wife then, of this ſo great a perſon and Officer of the State muſt needs be a great Lady; and ſome think alſo that *Mary Magdalen,* and *Suſanna,* here likewiſe named, were women of *cheif ranck.* For this, thoſe that pleaſe, may conſult *Suidas, Iſ. Cauſab. exercit.* 16. *N.* 1. And it is added, that there were many others beſides theſe that accompanied Jeſus in this his *Honerary miniſtry.*

Thirdly, Let it be again obſerved, what is farther ſaid, that all theſe *miniſtred to Chriſt of their ſubſtance,* that is, they gave him *plentifully* from their *own ſtore,* a ſufficiency out of their own *abundance*; they ſuffered him to want nothing, as to his outward ſubſiſtence, and conveniencies; and this, as I ſaid before, ſtom that *excellent ſpirit* of *divine love, holy adoration,* and *veneration,* which Chriſt himſelf had wrought in their hearts towards him; for which reaſon 'tis, that I call this kind of maintenance, thus miniſtred to Chriſt, to be a maintenance *purely devotionary,* and *expreſſive of divine homage*; and neareſt a kin to this, was the *contribution* to the *poor Saints,* and *Churches,* which was in uſe in thoſe dayes of the Apoſtles, and firſt Goſpel congregations of the new Teſtament.

Q. If Chriſt had ſuch a liberal maintenance, as by all that hath been ſaid, he ſeems to have had; and alſo had a fixed place of abode namely at Capernaum, as is affirmed of him, Matth. 4. 13. *How can that be true, which he ſaid in Matth.* 8. 20. *The Foxes have holes, and the Birds of the air have neſts: But the Son of man hath not where to lay his head, Matth.* 8. 20.

A. The meaning of thoſe words, ſeemes to be no more then this: as if Chriſt had ſaid, to the Scribe (or learned man, *as 'tis in the margent,* in the Greek Γραμματευς) that came to him, ſaying, *Maſter I will follow thee whereſoever thou goeſt.* Be not miſtaken man, I know thy heart thou wouldſt follow me, but for what? not for any *love* thou haſt to me, but in *hope of gain,* or, ſome *worldly preferment*; but neither delude thy ſelf, nor *diſſemble* with me, for I tell thee plainly, I have no *great things* for thee, nor for ſuch as thou art. *They that will follow me, muſt deny themſelves, and take up their croſs*: My Kingdome is not of *this world,* I have no *ſtately pallaces,* or *Princely houſes,* with *vaſt eſtates* and *revenues* belonging to them; 'tis true, I have an houſe indeed, and a dwelling at *Capernaum,* but 'tis a meer *cottage,* in compariſon, and but an hired one too, 'tis none of mine own; the *Foxes have more propriety in their holes,* and the *Birds in their neſts* among the *Trees* and *Hedges* where they

build,

build, then I have in any place I come to. Mine *Apostles* and other friends entertain me indeed at their houses; sometimes I am with *one*, and sometimes with *another*; sometimes with *Matthew*, Chap. 9. 10. Sometimes with *Peter*, Math. 8. 14. Sometimes with *John*, Chap. 19. 27. But still as a *guest*, not as an *owner*: all which considered, I scarse beleve, you will follow me, as you say wheresoever I, goe.

Q. What may be learned from this example of Christ's living in such a way as this, viz. *by the kindness of such as were influenced by himself, in manner as hath been declared, and proved from the Scriptures?*

A. Hence something may be learned by the faithful Ministers of Christ; and something by the people they preach to, and take paines with.

Q. What may his faithful Ministers learn by it?

A. That while they goe *up and down doing good*, as Jesus Christ himself did, Act. 10. 38. Teaching the *Doctrine of the Kingdome*, speaking, where ere they come, the things of *Heaven*, even in their ordinary converse (which is one excellent way *of preaching Christ*) and shining forth *with holiness in their lives*, they shall certainly find enough to take care of them, for outward comforts and accommodations: *Christ*, whose work they doe, will *move the hearts of men towards them*, as he did towards himself when he was on earth. *He* will prepare some *Mathews*, some *Zacheusses*, some *Marthaes*, yea, and some *Joannaes* too, *persons and Ladyes* of quallity, that shall most freely and willingly *minister to them of their substance*. After he was crucified and ascended, did he not raise up some *Gaius's*, some *Jasons*, some *Lydia's*, and many others that ministred, to the Apostles and Evangelists, where ere they came? The Scriptures of the new Testament are full of great instances for this, both in the *Gospels*, the book of the *Acts*, and the Epistels, and if I mistake not, (as I think don't), this is *one meaning* of the words of Christ, where he tells his Disciples (and in them, their successors) when he commands them to teach all nations, that he will be with them alwayes, to the end of the world, Math. 28. 20. *He will be with them*, that is, not only to *assist them protect them, & blesse* them, in their work, and *faithful discharge* of their duty; but also in, stirring up the hearts of some or other, to supply their wants and necessities, and this too from a sincere good will and love, as to the Ministers and messengers of Christ. And upon this consideration, let none of Christs *poor labourers* in his vineyard doubt of being *provided for*, nor

be unwilling to *be thus miniſtred unto*, as he their Lord and maſter, we ſee, was not.

Q. What may thoſe people learn from it, among whom theſe faithful Miniſters and Meſſengers of Chriſt doe labour and take pains?

A. They may, or, rather ought, to learn from theſe *excellent examples*, to doe the like. They were not recorded for nothing, but that they might be imitated, and uſed, as patterns, in all following ages. *Whatever is written*, (not only by way of Doctrine, but as examples alſo) *was written for our learning*, 1 Cor. 10. 11. And whoever doe indeed find the *beneſit* and *bleſsing* of a *Goſpel Miniſtry upon their hearts*, will preſently yield to this, as that which is every way, moſt *equitable*, *juſt*, and *reaſonable*; namely, that as themſelves doe partake of the ſpiritual things, which the faithful Miniſters of Chriſt bring to them, ſo that they ſhould cauſe them to partake of their *carnal things*. And this Chriſt himſelf we have ſeen pleades for, in the Scriptures before quoted, Math. 10. 10. and Luk. 10. 7. And the Apoſtle alſo largely argues it, with *much Rhetorick and ſtrength of reaſon*. Rom. 15. 27. compared with 1 Cor. 9. 7,---15. But here let it be well minded, that thoſe that deal with the faithful Miniſters of Chriſt only in a *mercenary way*, as if they were but *day-labouring men*, or *poor needy ſtipendaries*, or, as with *Eleemoſynaries*, that muſt reckon what they have as no better, then a meer Alms, as we uſe to ſay; and eſpecially, if they ſcarce get this neither, but in a *precarious manner*, as many a *good man* hath been ſometimes put to, this kind of uſuage will turn to no good account. Chriſt and his Apoſtles how ill ſoever treated by others, yet were miniſtred unto by ſuch as *received their Doctrine*, with a much better ſpirit; their maintenance, was, at leaſt, that which is called *Honorary*, if not alſo *purely devotionary*, of which latter ſort I have proved *that which was given to Chriſt, was*.

Q. And if any ſhould ask, for what ſpecial reaſon, the Faithful Miniſters of Chriſt ſhould be thus, not only kindly, but honourably treated?

A. I Anſwer, there be more reaſons then one for it, and great ones too. I will mention three or four.

(1.) It is Chriſt's poſitive command by the mouth of the Apoſtle in 1 Tim. 5. 17. *Let the Elders that rule well be counted worthy of double honour, eſpecially they that labour in the word and Doctrine.*

(2.) Look what *reſpect* or *diſreſpect*, the holy and faithful Miniſters

of

of Christ meet with from any, he reckons it as done unto *himself*, yea, and as done unto his *Father* too! Thus in Matth. 10. 40. *He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.* And in Luk. 10. 16. *He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me.*

(3.) The holy and faithful Ministers of the Gospel are dignified with the *high title* of Christs *Ambassadors*, 2 Cor. 5. 20. Now *Ambassadors* we know, are alwayes reputed persons *greatly honourable*, and that in many respects, both with the *Prince and state they come from*, as also by that *Prince and people they goe unto.* They are men of great esteem, usually, for *wisdome* and *knowledge*, men of *excellent carriage and behaviour*, much interested in the affections of their Kings and Princes, whom they serve, men of *Noble extraction*, or for the *rare endowments of their minds*, made Nobles; thought worthy to be *trusted* with the great affairs and secrets of state, received where-ere they come, with he same *honours* and *respects* that are due unto their Masters that send them, *beleived* in what they speak in their name, *and by their commission*; and also (which is the thing that cheifly makes for my present purpose) are royally entertained, at the cost and charge as well of *them they' come to*, as of *them that send them.* In like manner should not Christ's Ambassadors be *esteemed received* and *entertained accordingly*? What Ambassadors come from *so great* and *so good* a King as his do? or come upon a *better errand*? Ambassadors from a forraign state though they come to denounce *War*, yet are wont to be *honourably treated*; how much more when they come to *offer very fair*, and *acceptable termes of peace*; and from an *injured King too*; and *such an injured King*, as hath power to revenge upon those *he thus offers peace* to, with the utmost revenge? and is not this the *very case here*? This then may well serve for *another great reason.*

(4.) The more *kind*, *liberal*, and *bountiful*, any are to these *faithful servants* and *Ministers of Christ*, especially, when they doe it upon Christs account, and for his sake, and considered, as his *Messengers and Ambassadors*, and therefore treat them with an honour, and respect suitable, will it not be the better taken, and the more *richly rewarded* too, at the great day? Doubtless it will. We read in the 24. Chap. of Mathew, from verse 31. to verse 37. That when the son of man shall *come in his glory, and all the holy Angells with him, then shall he sit upon the throne of his glory*, and being there in the state and equipige of a

King

ing, shall say to some of those that stand before him, *come ye blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world.* What is the reason of this so *kind and Princely an invitation?* Why see in the following words For *I was an hungrey*, (that is, I, in my members) *and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in, naked, and ye cloathed me; I was sick, and ye visited me; I was in prison, and ye came unto me.* And for this he sayes, *come ye blessed* and *receive a Kingdome!* A Kingdom! Strange expression! They gave a little *victualls* to the *hungry members of Christ*; a *little drink* to his *thirsty ones*; a *few cloaths unto* his *naked ones*, open their *doors* to his *exiled ones*; make a few visits to his *sick* and *imprisoned ones.* And for this he gives a *Kingdome!* A *glorious Kingdome!* An *eternal Kingdome!* Oh the *richness of his rewards!* how remarkable also is that other passage, in Math. 10. verse 40, 41. 42. *Where* he saith not only that he that *receiveth a Prophet in the name of a Prophet shall receive a Prophets reward; and he that receiveth a* righteous man in the name of a righteous man, shall receive a righteous mans *reward*; but *whosoever shall give to drink, to one of his little ones* a cup of cold water only, *in the name of a Disciple, shall in no wise lose his reward.* What a rich reward shall he have then that giveth wine? I remember a fine story, that a Heathen Author hath ('tis *Ælian* in his various History) *It being a custome when any of the Kings of Persia passed through the country in progress, for every one that meets the King, or into whose view he came, to offer him some present, or other; one Sinetas, a poor Shepherd spying the approach of the King, on a sudden coming unavoydably upon him, having no other thing to give, runs immediately to a River neer by, called by the name of King Cyrus his River, and catching up a little water in the hollow of his hand, falls down before the King as he passed by, and offers him this handful of water with these words,* πίωσε κυροῦ ὕδατι, *I honour thee with King Cyrus his water.* At which act both of loyalty and ingenuity, the King was so taken, that he appoints his water to be received into a *Cup of Gold*, commanding the *poor shepherd* to wait upon him that night at Court; and accordingly he did so, and then had his water returned to him again from the *Kings own hand*, with the rich cup that it was put into, together with a purse *of Gold*, and *a costly Persion Robe* to wear, as a *mark of the Kings favour.* And shall not *Christs rewards think* ye, be great then, even for *such a kindness as this*, if a poor *Heathen Prince* thought tit worthy of *such a recompense?* the whole earth, with all the, *riches*

and

and *treasures* in it, cannot *equal* in value, the *least of those rewards* that Christ will give, to every one that hath been kind to him, and to *any*, for his sake.

Q. *But in the mean while before that great day of reward comes, have those that carry it thus kindly, liberally, and bountifully towards Christs faithful Ministers, no present advantage by what they so do?*

A. Yes, they have a *twofold great benefit* by it, that is, reward enough, even here, *in this world*, were there no more to come. For first, they that have a heart freely, *readily* and *willingly*, without by-ends or respects thus to carry it towards, Christs precious servants and accordingly *faile not*, as occasion serves, to *express it*, in *real act*, whether, by *affectionate entertainment at their houses*, or *seasonable ministrations* to their wants and necessities in any other way; have thereby an evidence within their own breasts, that Christ by his *influential spirit of Grace*, hath touched, *stirred* up and *moved* their hearts hereunto. The wise men of the East had never undertaken that *long journey*, as they did, with the *richest presents* that *Persia*, (or *Arabia*, as some, rather, think) which was their Country) afforded, viz. *Gold*, *Frankincense*, and *Myrrh*, to present to Christ, when he was newly born at *Bethlehem*, (Math. 2. 11.) If Christ himself by his Divine power had not first touched their hearts with his grace, as well as created the *Starr*, on purpose, for their *conduct*, nor had *Matthew the Publican*, or *rich Zacheus*, or *Simon the leper*, or *Simon* the *Pharisee*, or *Mary and Martha*, or the *great Lady Joanna*, the wife of *Chuza*, *Herods steward*, or the *many others* that are named, especially of good women (a great honour to that sex) *ministred to Christ, and his Apostles*, as they did, if he had not stirred them up unto it, by the inward secret impressions he made upon them. Secondly, they may likewise from hence conclude, that they are, and shall be, *blessed* of the Lord, *blessed* in their *persons*, *blessed* in their *estates*, in their *trades*, in all that belongs to them; in their basket, in their *store*, in their *Shops*, *Warehouses*, yea, and in their *Barns*, and *Storehouses*, Deuter. 28. 8, 11. 12. In the *City*, in the *Country*; They shall be every where, and every way blessed: and is not this reward enough, were there nothing else behind? but besides this, for *farther comfort and encouragement*, let such kind hearted friends to Christ, and his Faithful Ministers, or any others of his people, read, and apply, (as they justly may) those great expressions, which are recorded, and laid down, as most *undoubted truths* in many Scriptures, of which take here a few instances, Heb. 13. 16. *To doe good, and to communicate, for-*

get

get not, *for with ſuch Sacrifices God is well pleaſed.* The reaſon is, becauſe the Altar from whence theſe Sacrifices are indeed offered with *ſuch a ſpirit* as is here mentioned, and meant, namely a delight in doing good, is the *heart* : heart-ſervice, and heart-duties, of all ſorts, are *moſt pleaſing* unto God, and ſhall be *moſt rewarded.* It is a fine ſtory which we have of the Apoſtle *Paul* in Philip. 4. from verſ. 10. To verſ. 20. VVhere he declares (and that as a penman of the holy Ghoſt) diverſe great things concerning the *Church of Philippa* (otherwiſe called *Philippi or Philippos*) as

(1.) That they had a *care of him*, eſpecially in the time of his *greateſt ſufferings*, when he ſtood in moſt need of their help, namely when he was a *priſoner at Rome* (as is recorded, Phil. 1. 12, 13.) which being a place of *great diſtance from Philippa*, no leſs then 628 Engliſh miles, (ſayes *Bunting*,) did for a time, occaſion an *omiſſion* of their ſending to him, for want of convenient opportunity and meanes of ſending, rather then any *forgetfullneſs* or *neglect* of him, as *Paul* himſelf excuſeth them verſ. 10. *Wherein, ye were alſo careful*, ſayes he, *but ye lacked opportunity.*

(2.) That this old care, which they had of him, did *revive* again, as ſoon as they could find out a way for his *releiſe*, (which, ſince they could get no other) was by ſending one on purpoſe to him, one of their *own number*, *Epaphroditus*, by name, verſ. 18. VVho it ſeemes, brought a *liberal gift* to him, ſo *liberal*, and expreſſive of their bounty, that he ſayes, he had a *fulneſs by it* ; *ſuplyes*, no: only for his *neceſſities*, but for his conveniences too, if not beyond that alſo, as thoſe word (ἀπέχω δὲ πάντα καὶ περισσεύω) *but I have all, and abound*, do intimate. Hence 'tis that he ſaith, their care *flouriſhed towards* him, v. 10. In *the* Greek it is more emphattical then our tranſlation renders it, being put into the marginal note, though not into the text, *ye have flouriſhed again* ἀνεθάλετε *your care for me*, 'tis a metaphor, as the Learned *Eſtius*, alſo, *Hyperius*, and *Theophylact* doe well obſerve) taken from *Plants*, Flowers, and *Trees* that ſeem to be as 'twere dead in the *winter*, yet put forth again in the *ſpring*, and *flouriſh beautifully* : ſo did *their* care of holy and ſuffering *Paul* when he was at *Theſſalonica* (a City in *Macedonia*, ſtanding on the mouth of a river called *Echedorus*, 932 Engliſh miles from *Jeruſalem* North-Weſt, ſayes *Bunting*) before his impriſonment at *Rome*, theſe *worthy Chriſtians*, among the *Philippians*, miniſtred to his *neceſſity once and again*, as himſelf alſo declares, verſe 16. But then he was neer to them, not above four or five Engliſh miles, (if *Bunting's* account be right)

and

and so might doe it with ease, and without much trouble, or danger to any. But in their sending to him so far as *Rome*, and to the *Prison there*, was great *hazzard*, as *Epaphroditus*, who was the *messenger* they sent, by *experience found*. See the story of him in Philip. 2. from vers. 25. to the end of the Chapter; where after high commendations of *Timothy*, who, he saith, *served him, as a son serveth his Father*, in the things of the Gospel, vers. 22. And whom he promiseth to send shortly to them as a person, that had not his *fellow* for his dear love to them, *and the natural care he took of their state*, v. 20. he, at present, sends back again to them their own *Messenger*, *Epaphroditus*, concerning whom, and of the danger he was in, by reason of a sickness taken in that long journey, he writes thus; *I supposed it necessary to send to you* Epaphroditus, *my Brother and companion in labour, and fellow Souldier, but your messenger* (ἀπόστολον) *and he that ministred to my wants, for he longed after you all, and was full of heavinesse, because that ye had heard that he had been sick: For indeed he was sick nigh unto death; but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that when ye see him again, ye may rejoyce, and that I may be the less sorrowful. Receive him therefore in the Lord, with all gladness, and hold such in reputation* (τὺς τοιούτους ἐν τιμῇ ἔχετε, have such in honourable esteem) *because for the work of Christ he was nigh unto death, not regarding his life to supply your lack of service towards me.* It seemes this *Epaphroditus* was an excellent man (but whether an *Officer* in the *Church* at *Philippa*, or some other of the most *eminent members*, is not mentioned) for the Apostle *Paul* gives him a *rare Character*, calls him *his Brother, companion in labours*, and *fellow Souldier*, which he would never have done, had he not been worthy of such titles, and thereupon tells the *Philippians*, that he deserved an high esteem among them.

3. Thirdly, The Apostle *Paul* goes on further to declare, that this their care of him in ministring to his *wants* (so he terms it, Phil. 2.25.) or to his necessity (so he phraseth it, Phil. 4. 16.) was well done, and was a *communicating with him in his affliction*, Chap. 4. 14. Thereby intimating, that for *rich* Saints to releive the *poor* Saints; and for such as are at liberty, to *visit, send* to, and take care of the suffering *servants and prisoners* of Jesus Christ, is a *blessed work*, yea, so blessed, that

4. *He* calls it no other, then the *work of Christ*, Phil. 2. 30. And such a work of Christ too, as is very *acceptable, and well pleasing unto*

God, Phil. 4. 18. The *Greek words* there uſed are very *emphatical* in their *ſenſe* and *ſignification*, and are exolained by a great metaphor, viz. an *Odour of a ſweet ſmell* (ὀσμὴν εὐωδίας) the very ſame phraſe that is uſed by the Holy Ghoſt, to ſet forth that *wonderful and never to be matched love* that Chriſt himſelf expreſſed towards poor ſinners, when he gave *himſelf a Sacrifice to God for them*, Eph. 5. 2. As if the ſupplying the *wants and neceſſities* of the faithful Miniſters of Jeſus Chriſt, eſpecially, when in a *ſuffering condition*, were the *very next higheſt act* of love that could be expreſſed in the world. And therefore.

5. The Apoſtle concludes with this *aſſurance* to the *Philippians*, that ſince God had given them ſo truly *generous*, and *religiouſly* brave a ſpirit, thus to own him in his afflictions, yea and to *contribute to him*, and take ſo *ſingular a care* of him, *that God would* (they might verily be perſwaded) *ſupply all their need. How?* not ſparingly, *but according to his riches in glory, by Chriſt Jeſus*, Phil. 4. 19. God never was yet (nor never will be) behind hand in recompenſing any that have ſhewed love to him or his. And that we may be well aſſured of this, ſee in what manner the Holy Ghoſt expreſſeth himſelf about it, in Heb. 6. 10. *For God is not unrighteous, to forget your work, and labour of love, which ye have ſhewed towards his name, in that ye have miniſtred unto the Saints, and do miniſter.* Marke the words, God himſelf is pleaſed, to let it be accounted an *unrighteous thing*, if he *reward not* the *bounty* of any towards his Saints, provided it be in *love* to them, and in *pure good will*, alſo done toward his *Name* and upon his *account*. I might be large upon this Subject, and find much more to ſay to it, from the Scriptures both of the old and new Teſtament, but I will mention only one inſtance more, and ſo paſſe away to what will next follow. It is in 2. Cor. the 8.th and 9. Chapters. Where is left upon record the *excellent ſpirit* of *love and bounty* which was found in the *Churches of Macedonia* towards the *afflicted Church of Jeruſalem* and the poor Saints there; and alſo of ſuch of the *Corinthians*, as had a *forward mind* to the like bountyes, as the Apoſtle intimates 2 Cor. 9. 2. For the opening of which two Chapters I ſhall breifly obſerve two things.

1. The high commendations, *even to boaſting*, which the Apoſtle gives of the *Church of Corinth*, or, at leaſt of ſome of them, to them of *Macedonia* in theſe words, v. 12. As touching the miniſtring to the Saints, *'t is ſuperfluous for me to write to you, for I know the forwardneſſe of your mind, for which I boaſt of you to them of* Macedonia, *that* Achaia (in which part of *Greece Corinth* ſtood) *was ready a year ago; and*

your

your zeal hath provoked very many. Though this word (διακονία) translated *ministring*, be most peculiarly, a word of *Function*, belonging to the *Deacons of a Church*, in distributing what is given to the poor: Acts 6. 1, 2. Yet it is often used for the *contributions* of those *Churches*, or *persons*, and for their bounty therein expressed, out of which the *distributions* aforesaid are made; and so 'tis to be understood here, yet so, that not only this *special kind* of service is meant by it, but any, or every other service, that is performed by *men*, or *Angels*, unto the Saints, is called a *ministration*. Thus the whole work of the Apostles, in *Preaching the Gospel*, in *constituting and setling* Churches, and in confirming, ruling, and governing of them, is expressed by this same *word* in the Greek, Act. 1. 17, 25. Colos. 4. 17. 2 Tim. 4. 5. *Also that attendance* which *Angells give*, and the kind offices they perform unto them that shall be *Heirs of salvation*, is called a ministring unto them, Heb. 1. 14. Now concerning this, sayes the Apostle, I account it *superfluous to write to you*, as if he had said, though I do write, yet there's no need I should as to your good *inclination*, and *dispostion*, to this duty; you have no need of *spurrs*, you *run fast enough* already, even of your *own accord*, *for I know the forwardness of your mind* (προθυμίαν) The promptness, or *readyness* of it, as 'tis, translated. 2 Cor. 8. 11. Or *willingness*, so 'tis rendered there, v. 12. even such a readyness, and *willingness* as carryes an holy *alacrity* in it, and a *joy of heart*, at such an opportunity of shewing love to Christ. Of this *Alacrity and readiness* of mind, which the Apostle finds in these *Corinthians*, he now makes an holy *Boast*, and noiseth it abroad among the Churches of *Macedonia*, another part of old *Greece*, no less (sayes *Bunting*) then 292 English miles from *Philippa* in *Macedonia*, where *Paul* now was, and from whence he writes this Epistle to the *Corinthians*, as he had done the former. And farther adds, that their *zeal* (ζῆλος) *provoked very many*. The *example* of it was of *great efficacy*; the word in the force of it, is *very significant*, expressing *a burning love*, a fervent *heat of all their affections*, bubling and boyling together in them, towards the objects of it; the effects whereof, were *answerable*, in the most liberal *contributions* which they made: For they were a *rich people*, *abounding* in *wealth*; this City of *Corinth* being a *famous place* of Merchandize, (as *Strabo* writes) and *more resorted* to, then any *place* in the *World* besides. So *fair* and *goodly a* City was it, and so *commodiously* built for trade. Concerning this City *Eusebius* also writes, and saith, that even in *Samuels time*, which was above an *eleven hundred* yeares before Christ, it had *many stately structures* in

it, raised by one *Alethe*, who reigned a King in it. But about 145 yeares before Christ (according to *Florus, and Livey in his Decads*) the *Romans* being *provoked* by the *insolencies* of the proud inhabitants thereof, sent *Lucius Mummius* their Consul against it, who took it, and *burnt* it to the ground, finding a world of *Gold, Silver, costly Brasse, Plate, and most curious Pictures in it.* And thus it *continued waste* for about an hundred years, and then was *rebuilt again* by *Julius Cæsar*, First Emperor of *Rome*, and quickly recovered its antient *glory*, for trade, and *wealth*, being *converted* to the *Christian faith* by the Apostle *Paul*, about forty yeares after Christ. Such then of the Citizens as were thus converted, (being divers of them no doubt of it, *rich Merchants*, and of *great estates*) gave *very freely*, while the Apostle was among them, towards the *releif* of their poor brethren, as well as to *Paul himself*, and the rest that laboured there in the word and Doctrine, which *Paul* having had so *much experience* of about a year before he writ this second Epistle to them, as himself here expressly sayes (while he affirms of *Achaia*, that it *was ready a year ago*, v. 2.) takes an occasion thus highly to commend. This then is the first thing I was willing to take notice of for the opening of this Scipture.

2. The Apostle having thus *highly commended* these *Corinthians* to the *Macedonians*, and made his *boast of them*, yet for fear least they should *grow cool* by his absence, and abate of this their *holy zeal*, both to *his reproach and shame*, as well as their *own*, therefore he sends *messengers* before-hand to them to prepare them, and *warn them* against himself, and, happily, some of the *Macedonians with him*, should come & visit them, which it seems he had a purpose to doe, thus in vers. 3, 4, 5. *Yet have I sent the brethren, least our boasting of you should be in vain, in this behalf; that, as I said, ye may be ready, least haply, if they of* Macedonia *come with me and find you unprepared, we* (that we say not ye) *should be ashamed of this same confident boasting; therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before-hand your bounty* (εὐλογίαν blessing) *whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousnes.* See what a timely caution the *Apostle* here gives, to prevent the *disgrace* that otherwise might arise to him and them, if they should not *make good* his commendations of them. *Paul*, no doubt of it, considered *how busie Satan would be* to hinder such a good work, and how *apt mens hearts are*, even the very best, to comply with his temptations, and to slag in their own duty. If that old *Proverb* be true any where, (*abundans cautela*

tela non nocet) *much caution hurts not*, to be ſure 'tis true here, moſt of all. And therefore the Apoſtle thinks it not *enough to write to them* and keep *their hearts warm* by his letters; but ſends *meſſengers* too, and that *more then* one, as that word *Brethren* intimates. Now what and who, theſe *brethren were*, that he thus ſends, is in part expreſſed in the fore-going Chapter v. 6. and from verſe 16. to 24. Indeed one of them is named to us, that is *Titus*, whom he much commends *for his earneſt care of them*, and *his forwardneſs of his own accord, to come unto them*. 'Tis true, ſaith he, *I exhorted* him to come to you, but found him ſo *very ready*, that, even before I ſpake, it was the matter of his own free choiſe to come (αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς) and his *forwardneſs*, was not ordinary, but more then *ordinary*, as the Greek reads it very *elegantly*, (σπουδαιότερος δὲ ὑπάρχων 2 Cor. 8. 17.) And this not *meerly* from a peice of *good nature* in him, but as one ſtirred up of God hereunto, for ſo he ſayes, verſ. 16. That *God had put this earneſt care for them into the heart of Titus*, and thereupon *gives him the thanks of it*. A good leſſon for all Chriſt's Miniſters to learn, and the people too, they have the charge and care of. But there are two others mentioned (though not by name) that it ſeems, went *along with Titus and accompanied him*, in this his long journey, of almoſt three hundred Engliſh miles from *Philippi* to *Corinth*, a deſcription of the firſt whereof we have in verſ. 18. And of the other in verſ. 22. In verſe 18. *And we have ſent with him the brother whoſe praiſe is in the Goſpel, throughout all the Churches*. Who this worthy perſon was, that *Paul* gives this *Character of*, is not certainly agreed upon by writers. *Jerome* and *Ambroſe* conceive 'twas *Luke* that is here meant, and ſo doth the Author of the *Inſcription*, at the end of the Epiſtle, it being there ſaid that it was written from *Philippi a City in Macedonia by Titus and Lucas*; but others think it might be *Barnabas*, or *Apollos*, who were men very famous alſo, and that through *all the Churches*, for their *excellent gifts* in preaching of the Goſpel, as is recorded of them in Act 4. 36. and 11. 23. and 13. 2, 7, 43, 46. Concerning *Barnabas*, and of *Apollos*, in Act. 18. 24,--28. and 19. 1. Where 'tis expreſſely ſaid that *Apollos was at Corinth*. Perhaps both theſe might be ſent with *Titus*, or at leaſt, one of them, if *Luke were one* that went. For in verſe, 22. a *third perſon* muſt be underſtood, as the words there plainly import; *And we have ſent with them* (mark that, with them) *our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have* (Margent, he hath) *in you*. This alſo, was it ſeems, an excellent man and of great

diligence

diligence in this *work of piety*, namely, in the *Collections* for the Saints; nor was it reckoned, either an *unneceſſary*, or a *mean* ſervice, not *unneceſſary*, because by *Divine inſtitution*, as is evident, not only from Acts 6. 3. But from the 9th verſe of this Chapter, VVhere we read, that theſe *perſons*, and ſome think *Timothy* alſo *were choſen of the Churches*, to *travel* from place to place with the *Apoſtle Paul*; and by his direction, beſides the help they gave him, in *Preaching*, where ere they came, and went along with him, to goe and *collect ſuch ſumms of money*, as the ſeveral *Churches* every where *were wont to give*, more or leſs, for ſupporting their *miniſterial work*, releif of the poor, and other incident charges. And as this was not an unneceſſary work, but very *greatly needful*, and *uſeful*, ſo it was no mean *ſervice*. Hence 'tis, that as the Apoſtle calls *Titus* his partner, and *Fellow helper*, or Fellow worker (κοινωνὸς ἐμὸς καὶ συνεργός) ſo he calls *him*, and the *reſt of the brethren* imployed as he was, *Meſſengers of the Churches* (ἀπόστολοι) *and the glory of Chriſt* (δόξα Χριστοῦ) great words! they were ſuch as did very much *adorn* the Goſpel; as by their *excellent graces*, and *holy converſation*, ſo by their *faithfullneſs*, *diligence*, and *cheerfulneſs* in this work, though it was a work of *great labour*, and *coſt them many a long* tedious and *weary journey*, to go over all *Grecia*, *Achaia*, *Macedonia*, and other places to perform this *ſervice*, yet they did it with ſo *brave a mind*, and with ſuch an affectionate heart and love to Saints, and *in them*, to Chriſt, that they are ſaid to be even a *glory to him*, that is, *glorious witneſſes*, of the *glorious grace* he had filled their hearts with. Whence we may obſerve by the way, that to *goe up and down* among the rich Saints, and Churches of Chriſt, *to make collections*, or to make a purſe (as we now call it) and *faithfully to diſtribute* what is *ſo gotten*, to the poor *members* of Chriſt, whether in *priſon*, or out of it, whether in *ſickneſs*, or under any *other ſufferings*, in one kind, or another, is a very *honourable imployment*, and a *true Character* of ſuch as are more then ordinarily *eminent* in grace. Such *beggars for Chriſt*, are the very *glory of Chriſt*, and of the true *Chriſtian Religion*. And though we put not any the leaſt merit in it, yet we may ſafely give it the *honour* the Holy Ghoſt here doth. This then is a ſecond thing, for the farther opening of this famous Scripture.

3. The Apoſtle proceeds to *a new argument*, from the *example* of the Churches of *Macedonia*, even of the *poor Churches* there, to provoke them, the *rich Church* of *Corinth*. Thus Chapter 8. 1.--6. *Moreover brethren, we do you to wit of the grace of God beſtowed on the Church-*

es of Macedonia; how that in a great trial of affliction, The abundance of their joy, and their deep poverty abounded to the riches of their liberality, for to their power (I bare record) yea, and beyond their power they were willing of themselves, praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of ministring to the Saints. And this they did, not as we hoped (that is, even above and beyond what we hoped) but first gave themselves to the Lord, and unto us by the will of God. What a rare pattern was here for the Church of *Corinth* to walk by. The Churches of *Macedonia* had been in the *Furnace*, their graces had endured and were *refined*, by the *fiery trial*, and among others their *Charity* is so *embrightned*, that it shines here like an *Orient Diamond*; some of the most *sparkling reflections* whereof are such as these.

1. Their *joy* at the opportunity.

2. Their *liberality*, yea the *riches* of it.

3. Not only to *fullness*, but even to an *abundance*. Their *joy abounds* and their *liberality abounds*, and both these, from the very *depth of poverty*, (ἡ κατὰ βάθους πτωχεία) which made them

4. To act, as the Apostle bears them record, *beyond their power*. Like the widow that in her her *two mites* gave *more* then they that gave much *greater sums*, because she gave her *all* (ὅλον τὸν βίον sayes Mark 12. 44. ἅπαντα τὸν βίον) sayes Luk. 21. 2.) but they out of their *superfluity*. A *small gift* may be of *great* value, when out of a rich *mind*. It is recorded of a *good Minister*, that when he had but *three pence* for his whole *stock*, yet he gave it away to a poor brother; and of another, that when a poor *woman big with Child* wanted a *bed* to lye on, gave her his *own bed*, and lay himself in *straw*. Very memorable and *famous* are the stories of this *abundant love*, even from the very *depth of poverty*, which we have recorded in the *Acts* and *Monuments* of Mr. *Taylor of Hadley*, Martyr *Giles of Bruffells*, and many others, mentioned in writers, both ancient and modern.

Other arguments there are which the Apostle makes great use of, from the *example of Christ*, *who being rich, yet for our sake became poor, that we, through his poverty might be made rich*, Chap. 8. 9. From Gods *acceptation*, even of a little, if given with a *willing mind*, verse 11. 12. Sic minimo capitur Thuris Honore Dei. A little of *this incense* from a *fincerely sympathizing heart*, makes a *great perfume* in Heaven. From the *evidence* that hereby is given both of the *truth and* eminency of their *grace*, Chap. 9. 9. 14. from the *abundant recompense* that God is wont to make to them that give liberally, *for they that sow bountifull*

shal

ſhall reap bountifully, Chapter 9. 6, 7, 8. From the *rich crop* of *thankfulneſs* which God himſelf gets, for ſtirring up the *hearts*, and opening the *hands*, of ſuch *generous* and *chearful benefactors*, Chap. 9, 9, 11, 12, 13. From the help and *benefit* of their *prayers*, whoſe *bowells* they have *refreſhed*, verſe 14. All which the careful reader, by *conſulting* the ſeveral verſes quoted, may much *amplifie* in his meditations, and ſuck *much ſweetneſs* from, eſpecially, if he be ſuch an one as practiſeth what he reads.

Q. After this large diſcourſe of Chriſt's and his Apoſtles way of maintenance and ſubſiſtence in the world, and of that itineral Miniſtry which they exerciſed whilſt they lived on the Earth; as alſo of ſome of the particular places that Chriſt was entertained in, occaſioned from the frequent viſits he made to the houſe of Martha and Mary; pray, what did Chriſt do in the aforeſaid places and houſes where at any time he came, and was entertained, as a gueſt?

A. As in all other places where ere he came, whether *more or leſs publick*, *he went about preaching the Goſpel of the Kingdome*, as we read in the ſeveral Evangeliſts, Math. 9. 35. Mark 6. 6. Luk. 13. 22. ſo alſo, in *private houſes* he did the like, and particularly, here at *Bethany*, in the houſe of *Martha*.

Q. Doe you call that Preaching which is mentioned of Chriſt in this inſtance of Mary, her ſitting at the feet of Jeſus, and hearing of his words, might it not be a conference rather, and an interlocutory diſcourſe between them?

A. Should that be granted, yet, *whatever Chriſt uttered*, whether one way, or other, was *all Preaching*; *his lips*, *like lilies*, *were alwayes dropping ſweet ſwelling myrrh*, Cant. 5. 13. *Grace was poured into them*, Pſal. 45. 2. So that the *Spouſe* ſpake nothing but *truth* of *this her beloved*, in ſaying that *his mouth continually was moſt ſweet*, Cant. 5. 16. But in this place, the *words of Chriſt* which *Mary* ſo diligently attended to, ſeem to be uttered *ſermon-wiſe*, and ſo doe interpreters generally carry it.

Q. Did Chriſt Preach to one ſingle perſon, namely to Mary only? for we find none elſe named but ſhe, and Chriſt chiding her ſiſter Martha, for not doing as Mary did: it ſeems very improbable therefore that this was a ſet Preaching, doth it not?

A. There is one word in the very text, that gives *good ground* to believe that there was *more company preſent*, then *Mary* only; for we read,

read, that *Mary* also sat at Jesus feet; that also is a plain intimation of others present besides *Mary*: Why might not *Simon the Leper* be there too? For when Christ was at *Simons* house, *Mary, and Martha*, and their *brother Lazarus* were all at his house, Joh. 12. 2, 3. and why might not *he* be at theirs? very *probably* he was, and other *friends* and *neighbours* besides: For where-ever *Christ came* he was *flocked* to, and sometimes in such *numbers*, that the *house* or *place* where he was, *could not hold them*. At *Capernaum* when it was *noised that he was in an house there*, it is said, *straitway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the doors while he preached the word unto them*, Mark 2. 2. So that 'tis evident, even beyond *dispute*, that he was very much *throng'd* after, and so *followed* with a *presse of people*, that it was no easie thing to come near him, Mark 3. 9, 10. Luk. 5. 1. and 8. 45. In which places compared, we find, he was as well prest after for his *Doctrine*, as for *his cures*; to be *heard*, as well as to be *touched*, and *well he might*, for *who* ever *Preached such Doctrine* as he did? who revealed heaven so? who ever declared those glorious *purposes*, and *thoughts of good will* that had been in the *Fathers heart* from all *Eternity* towards poor sinners, but he? I say, who but he, either *did this*, or *could do it*? no, he that ever was, and still is, in this his *Fathers bosome, declares him*, John 1. 18. He, and none else, which while he doth how are the people *ravished* that hear him? the very *Officers* that were sent to apprehend him, when they heard him Preach, *could not find in their hearts to do it*, and being reproved by the *cheif Preists* and *Pharisees* for it, *they answered, never man spake like this man*, Joh. 7. 47. Thus at the City of *Nazareth* when he was Preaching upon these words of the Prophet Esay, Chap. 61. 1. *The Spirit of the Lord is upon me, because he hath anointed me to Preach the Gospel to the poor; he hath sent me to heal the broken hearted, to Preach deliverance to the captives, and the recovering sight to the blind* (He means, blind minds here, not blind eyes) *to set at liberty them that are bruised, to Preach the acceptable year of the Lord*, Luk. 4. 18, 19. it is said, vers. 20. That *he closed the book*, and began to speak upon these words; mark that passage, he *closed the book*, That is, as soon as ever he had read the text he intended to Preach upon, *then he closed the Book*, and so went on to speak; it seems, he did not Preach by notes, nor read all he said, and turn Preaching (*which properly is to speak from memory*) into meer reading, *as too many now doin our dayes*, but did his work right *Preacher-like*, and at *such a rate* too, so *convincingly*, so *sweetly*, so *powerfully*, that 'tis

said, all that heard him, *bare him witness, and wondered at the gracious words which proceeded out of his mouth*, vers. 22. Words that did not only *inlighten their heads*, but *warm'd their hearts*. The like we find of him when he *Preached at Capernaum*, vers. 31, 32. Where the text saith, *they were astonished at his Doctrine*; *for his words were with power*. The Original words in vers. 22. ἐθαύμαζον translated (*wondered*) and in vers. 32. ἐξεπλήσσοντο translated (*astonished*) used also, upon the same occasion, (*viz.* thirteen times more in the new Testament. In *Matth.* 7. 28. and 8. 27. and 13. 54. and 19. 25. and 22. 33. Mark 1. 22. and 6. 2. and 7. 37. and 10. 26. and 11. 18. Luk. 2. 47. and 9. 43. Act. 13. 12.) are to be understood of such a *wondering*, and *amazing astonishment*, as *very much affects all the senses*, both inward and outward; and, in some places, is rendered an astonishment, *beyond*, or without *measure*; an astonishment that carryes one, as 'twere, *out of ones self*. A kind of *unexpressible extasie*: Now then he being so *famous a Preacher*, even beyond *all compare*, such as the world *never had* before, nor *never shall* have the like; can it be *imagined* that he should come to *Martha's* house, and *Preach there*, and have none to hear him, but *Mary only*? 'tis no way probable when *Peter* only, one of his *Apostles*, came to the house of *Cornelius the Centurion* to Preach, it is said that *Cornelius called together his kinsmen, and neer friends, to hear him*. Acts 10. 24, 33. And doubtless the like was done here, when *a greater then Peter*, even *Peters* Lord and *Master*, was *Preaching* in the house of *Martha*.

Q. What day of the week was it that Christ Preached here in the house of Martha? was it on the Sabbath, or on any other day?

A. It is most probable that it was not *on the Sabbath*, but on *some other day of the week*. For on the *Sabbath dayes* he was wont to Preach *publickly* and that *alwayes*, either in the *Temple*, at *Jerusalem*, or in their *Synagogus* when in other parts, as himself tells us, in Joh. 18. 20. *I spake openly to the World, I ever taught in the* Synagogue, *and in the Temple, whither the Jews alwayes resort. I ever* (that is, *upon the Sabbath dayes*) *taught in publick*, where, any that would had liberty to hear me, *and in secret have I said nothing* where-ever I was, I had people enough were witnesses to my Doctrine. Thus he *defended himself*, when they thought to *ensnare him*, namely by appealing to his *hearers*; 'tis true, indeed, he saith, *in secret* he *had spoken nothing*, but the meaning of that is not, as if he Preached *only in the Temple*, or the *Synagogue*, and no where else; for 'tis most evident, by what hath already passed, that he did Preach in many *private houses*, as here

in

in *Martha's houſe*, and in many others. But that where-ever he was Preaching the Goſpel, whether *more or leſſe publickly*, he had ſtore of people to hear him that could give teſtimony of *what he Preached*, and that there was nothing of *Treaſon*, or *Sedition*, in any thing that he ſaid, as they would willingly have found him guilty of, and thereby have had an occaſion to make him an *offender*. But this by the by only. That which I now endeavour, is to prove that 'twas his *conſtant practiſe* upon the *Lords dayes* to Preach in ſome *publick place* or other, hence that expreſſion, *as his cuſtome was, he went into the Synagogue on the Sabbath day*. Luk. 4. 16. compare this with Math. 4. 23. and 9. 35. and 12. 9. and 13. 54. Mark 1. 21. 39. and 3. 1. and 6. 2. Luk. 4. 15, 16, 44. and 6. 6. and 13. 10. In all which places we find Chriſt *ſtill Preaching publickly*, and in *ſome Synagogue or other*, either in *Galilee*, or *Capernaum*, or where-ever elſe he came: ſo that it is from hence a very *probable argument*, that Chriſt did not *confine himſelf* to any *private houſe*, and ſo not to *Martha's* on the *Sabbath day*, eſpecially, if it be conſidered how neer *Bethany* ſtood to *Jeruſalem*, where the *Temple* was, and where was *much better opportunity of ſpeaking* to a multitude, which upon the *Sabbath day above all dayes*, reſorted thither. Yet, if any are not ſatisfied with this *argument*, *but think*, that though Chriſt did, in all likelihood, for the *moſt part*, Preach in *publick*, that is, either in the *Temple*, or ſome *Synagogue* or other, *on the Sabbath day*, and was accuſtomed ſo to do, yet that, it doth not *neceſſarily follow*, he did ſo alwayes, and therefore might poſſibly Preach here at *Martha's houſe*, on a *Lords day*, as well as on a *week day*, I will not contend with them.

Q. *In theſe our dayes, we ſee* Preaching *in private houſes eſpecially, to great numbers, is matter of great offence to the Civil State, and is no leſſe then a breach againſt Law, and ſo paſſeth for a crime of an high nature, was it ſo in Chriſts time?*

A. Any thing may be made a *crime*, by a *civil ſtate*, if they will hold themſelves to this *rule*, to take no notice of *Gods Law*, and the *liberty* which he allows unto his people, but *make laws* in purſuance of their *own luſts of pride*, or *revenge*, or for *filthy lucre ſake*, or which is worſe, for the ſetting up of a *ſuperſtitious*, or *idolatrous worſhip*, and ſuch as are the *Patrons*, or *Favourers thereof*. *Such laws* were made againſt *Daniel*, and the *three Children*; and ſuch alſo the *High Prieſts*, *Rulers*, *Elders*, *Scribes*, and *Phariſees* made and urged *againſt Chriſt* and *his Apoſtles*, *and* there upon accounted them great tranſgreſſors,

and guilty of *greivous crimes* when they went up and down, *Preaching every where*, notwithstanding all that opposed them, and *would not be restrained*.

Q. Can you give any instance of this, as to Christ, and his Apostles, that is, *of their Preaching either publickly, or privately, notwithstanding the Civil Magistrates rage against them, and after they prohibited them so to do? Particularly, did they meet in conventicles, as they are now called, and secretly, in this, or that private house, when they knew it was against the declared mind and will of the supream powers?*

A. So far as this question concerns Christ himself, it is most evident all the Gospel over, that he *Preached against their mind*, and that they *opposed him all they could*; and this he knew, and yet *went on to Preach still*, notwithstanding all *their rage against him*, and this he did in pursuance of his *Fathers will*, and his own *Office*, as he was the great *Preacher of righteousness*, and was sent into the world partly for that very *end*. For which see, and compare Psal. 40. 6.--11. with Isa. 61. 1, 2, 3. And should not Christ have done thus, but stayed till he had gained the *consent and approbation* of the *Magistrates* and *Rulers* of that age, whether *Jewish*, or *Romish*, the *Gospel had never been revealed* to the world at all; but this Christ did do, and would do, say who would to the contrary, and would *not be hindred*; it was *one chief business* which his Father gave him to do, Isa. 40. 6.--10. As himself said, *wist ye not that I must be about my Fathers business?* Luk. 2. 49 (ἐν τοῖς τοῦ πατρός μου in my Fathers things) was it fit that a *few corrupt sinfull, sorry mortalls*, should by the *abuse* of *that very power* and *authority* which God had invested them with, hinder the *greatest and noblest designe*, that ever the *free grace* of God set on foot in the world? and yet this all those *prophane, proud, petulent peevish wretches do*, that hinder the Gospel, both in the *Preaching*, and *propagation* of it. And as to the holy Apostles, it is as evident, that they did the like; they did *Preach*, and *would* Preach, whatever came of it, and *would not be restrained*, from doing their utmost in this their *Gospel-work*. They imitated their Lord and *Master* exactly in this, *when*, *where*, and as *often* as they could, they Preached in *publick* either in the *Temple* at *Jerusalem*, or in the *Synagogues* else-where; and when *force* and *violence*, either from the *Civil, Ecclesiastick*, or *Military Powers*, interrupted them, as sometimes they did, *Act.* 4. 1.--5. They then retired into *private houses*, as Christ their *Master* had done before them, to whom no place was amisse, but *any where*, *every where* as occasion served, and *opportunity* gave leave, he Preached the Gospel in the

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Temple, Synagogues, Towns, Villages, on the *Mountains,* in the *open Fields, on the Sea-shore,* and in many *private house too,* as hath been related; so did these his *Apostles* likewise, as those that will take pains to read and observe the 4th, 5th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 28th Chapters of the Acts of the Apostles, will abundantly find. Nor did any *threatnings, blowes, beatings, scourgings, imprisonments,* or *persecutions* hinder them. Say the *Priests, Scribes, Pharisees, Elders,* and *Rulers,* either *singly,* or *jointly,* either in, or out of counsel, what they pleased they *regarded* it not. And whensoever they were brought before them, what *other defence* did they make, but only this, *whether it be right in the sight of God, to hearken unto you more then unto God, judge ye, for we cannot but speak the things that we have seen and heard,* Acts 4. 19, 20. And *we ought to obey God rather then men,* Acts 5. 29.

Q. But did not Christ and his Apostles obey the civil powers? was there nothing wherein they submitted to them?

A. Yes in all *Civil things,* they did obey them, and that *actively,* and therein owned them as *Gods vicegerents,* and as set up by him, knowing that *by him,* and by *him only, Kings reign, and Princes decree Justice,* Prov. 8. 15. And what *one truth doth* the Apostle lay down more *positively* and *affirmatively,* then this, of civil Magistracy? *Let every soul,* sayes he, *be subject to the higher powers; for there is no power but of God; the powers that be, are ordained of God, whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation,* Rom. 13. 1, 2. And then in pursuance of this doctrine, he farther urgeth, *that we must needs be subject not only for wrath, but also for conscience sake.* vers. 5. but withall let it be well minded by the *ingenuus* and *impartiall Reader,* that the Instances which the Apostle here mentions for our *subjection* are in *civil things* only, *Thus v. 6, 7. For this cause pay ye tribute also; for they are Gods ministers, attending continually upon this very thing. Render therefore to all their dues, Tribute to whom Tribute is due, custome to whom Custome, Fear to whom Fear, Honour to whom Honour.* Hence 'twas that Christ himself *paid custome to Cæsar,* and so did the Apostle Peter, at the same time. Math. 17. 27. As for matters of Religion, in case the *civil Magistrate* be one that embraceth the *true Religion,* 'tis his duty not only to submit to it, but to *protect* it all he can, by his *lawful power;* yea, and by *civil Sanctions and good Laws* to *reinforce* it, in the *practise* of it, where 'tis professedly *owned* and *received* in the beleif of any. Yet this caution must be here put, that no mans *conscience*

ence is *to be* forced. As the conſcience of the Chriſtians, *was not to be forced by the Roman Magiſtrates into old Heatheniſme*; ſo nor might the conſcience of the Heathen *be forced into Chriſtianity*, that is, not by blows, *impriſonments*, *confiſcations*, or any thing of that kind; but only by *force of argument*, which every one ought to have liberty to uſe, without reſtraint. *Penal impoſitions* and *violence* are arguments for *Antichriſtian Magiſtrates* to make uſe of, not for Chriſtian ones.

Q. Suppoſe however that the Chriſtian Magiſtrate, through ignorance, or miſtake, think it his duty to impoſe ſuch or ſuch Doctrines, or rules of worſhip, and thinks according to the light he hath, he neither doth, nor can diſcharge his conſcience, if he doth it not, what is to be done in this caſe? may he lawfully be reſiſted?

A. No, by no means, *he muſt be obeyed*, if not by an active, yet by a *paſſive obedience*. The true *Chriſtian Religion* pleads for no *Rebellion*, but (where it cannot be lawfully avoided) for *ſuffering* rather. And therefore we never read in the *New Teſtament*, that when *Chriſt himſelf*, or his *Apoſtles*, were ſet upon by the civil powers or their agents, that they in the leaſt, *reſiſted or made head againſt them*, but ſuffered themſelves to be *ſeized upon*, (where they could not make a fair eſcape) and to be *hal'd to priſon*; thus both men, and women too, were *haled to priſons* by the *active*, and *erroneous zeal of Saul*. *Acts* 8. 3. Where thus we read, *as for Saul he made havock of the Church, entering into every houſe, and haling men, and women, committed them to priſon*. Marke the words, *haling them* (σύρων) *dragging* them along like *doggs* to their hanging, or as we draw carrion upon the ground or pavement; thus even *Saul* himſelf, till *better informed*, and of a *better mind*, uſed the Chriſtians; He made *havock of them* (ἐλυμαίνετο) the word ſignifies ſuch a vaſtation as *War-Horſes*, or *mad Horſes* make with their *kickings* among conquered men that lye under their feet, *or are trodden down by them* thus *Xenophon*, uſeth the word; or *to be beaten all over, into a gore blood* (Fœdum in modum lacerari) ſo *Demoſthenes* uſeth it. And indeed ſuch uſage of the Chriſtians *at that time*, ſuited with *Saul's* ſpirit, which was ſo *bloody* that the Holy Ghoſt ſaith of him, Acts 9. 1. *He breathed out threatnings and ſlaughters*; marke the words, not only *threatnings*, but *ſlaughters* too, againſt the Diſciples at *Damaſcus*. And yet notwithſtanding this *moſt unjuſt* and *cruel rage*, warranted by the *High Prieſt*, from whom *Saul had received* his *commiſſion* Act. 9. 1, 2. We find not any, the leaſt, *outward reſiſtance* made by the Diſciples: Eſcapes indeed, as I ſaid before,

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they ſometimes made; *Chriſt himſelf did it* ſeveral times John 10. 39. before the appointed ſeaſon of his *ſufferings* came, and then he *would not do it*, though he was *every whit as able* to ſave himſelf, as at other times; becauſe if he had avoided his *ſufferings then*, what had become of us *poor ſinners*, in this matter of *our ſalvation*? And how could the *great Decrees* of God concerning it have been accompliſhed? So that, though as to man, his ſufferings were *not neceſſary*, but *out of choiſe*, ſince all the power of the *whole race of Adam*, could not have taken his *life from him*, if he had not willingly *laid it down*, as himſelf affirms, Joh. 10. 15.--18. Yet as to the ends aforeſaid they were *neceſſary*; and thereupon, when the full *time of his ſufferings came*, he neither did, nor would, eſcape. So alſo the Apoſtles, *when*, and *where danger appeared*, when they could fairly doe it, *made their eſcapes*; thus, when both *Jews* and *Gentiles* with their *Rulers* that were ill affected againſt *Paul* and *Barnabas* at *Iconium*, *made an aſſault upon them*, with a purpoſe to *ſtone them*, 'tis ſaid, *when they were aware of it, they fled unto Lyſtra and Derbe, Cities of Lycaonia, and unto the region that lyeth round about, and there they Preached the Goſpel*, Acts 14. 5, 6, 7. And thus alſo at another time, *Paul* underſtanding that the *Governor of Damaſcus under Aretas the King, intended to apprehend him, made his eſcape through a window in a basket down by a wall.* 2 Cor. 11. 33. And again, when *certain lewd fellows of the baſer ſort* (ſo the Holy Ghoſt calls them, Act. 17. 5.) Set upon the *houſe of Jaſon*, *where Paul and Silas with certain devout Greeks, a great multitude and of cheif women, not a few*, were met together to preach and pray, it is ſaid, they were not found among them (verſe 6.) that is, *Paul and Silas* were not found there, having made their eſcape but immedialely before.

This then is very *allowable*, we ſee, and *warrantable*, even from the *practiſe and example of Chriſt and his Apoſtles*, for the people of God to make *fair eſcapes from troubles* and the *ſeizures* that violent hands indeavour to *ſurpriſe them* with. Yet in the mean while, let it be well obſerved from this *ſignal* place, what the *carriage of Jaſon himſelf* was, and of ſuch of the brethren, as were taken with him. They having not the benefit of an eſcape, as *Paul* and *Silas* had, what courſe doe they take? The text plainly tells us, they did not *make any reſiſtance*, no, not in the leaſt, but *quietly ſuffered* themſelves to be carried to the *publick Magiſtrates*, there to be diſpoſed of at their pleaſure.

Now becauſe this inſtance which we here meet with hath much *of in-*

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ſtruction in it for our times, and ſets forth to the *life*, what kind of ſpirit it that is, *abuſeth and perſecuteth* the precious people of God, I will a little *conſider it*, and leave the reader to apply and improve it, as God ſhall direct. And firſt, take the Paragraph as it lyes, in verſe 5 6, 7, 8, 9. of the 17th Chapter of the Acts. *But the Jews which beleived not, moved with envy, took unto them certain lewd fellows of the baſer ſort, and gathered a company, and ſet all the City on an uproar, and aſſaulted the houſe of Jaſon, and thought to bring them out* (that is, Paul and Silas) *to the people; and when they found them not, they drew Jaſon, and certain Brethren unto the Rulers of the City, crying, theſe that have turned the World upſide down, are come hither alſo, whom Jaſon hath received; and theſe all do contrary to the decrees of Cæſar, ſaying that there is another King, one Jeſus. And they troubled the people, and the Rulers of the City, when they heard theſe things. And when they had taken ſecurity of Jaſon, and of the others, they let them go.* The Character here given by the Holy Ghoſt to the enemies of *Paul* and *Silas*, and the fierce perſecutors of them, hath many parts in it. As

1. They are ſaid to be (ἀπειθήσαντες) *Jews that beleived not*; and indeed, who, but *ſuch*, will at any time, oppoſe the *Goſpel*, or the *faithfull Preaching*, and *zealous Preachers* of it; I ſay, who but *unbeleivers* that *embrace* it not, *underſtand it* not, nor do partake of the *Salvation* that comes by it? And while they carry it thus towards the ſervants and *Meſſengers* of Jeſus Chriſt in this their *bleſſed work*, do they not leave themſelves under the *black Character* of no better then a damned *crew of men*, which one day, without repentance, muſt receive the *reward* of this their *baſe work* in *Hell*? I am ſure Chriſt himſelf tells us ſo, John 3. 18. *He that beleiveth not is condemned already.* And the Apoſtle *Paul* ſayes of ſuch that they are loſt men, that is, men *utterly undone for ever*; for ſo he expreſſeth it, 2 Cor. 4. 3, 4. *If our Goſpel be hid, it is hid to them that are loſt; in whom the God of this world hath Blinded the minds of them which beleive not, leſt the light of the glorious Goſpel* (or of the Goſpel of the glory) *of Chriſt, who is the Image of God, ſhould ſhine unto them.*

2. They are ſaid to be moved *with envy* (ζηλώσαντες) or with a *wicked zeal*, as the word ſometimes imports, and is ſo to be taken here, as alſo in Acts 7. 9. Where it is uſed to ſet forth that *cruel hatred and envy* which *Joſephs brethren were filled* with againſt him, when they *ſold him into Ægipt*. They cared not what became of him, ſo they were rid of him, though he was the very beſt of *the whole fraternity*, and the

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man that God himſelf took greateſt pleaſure in, and *revealed him moſt unto*, and by *him*, *to* others. See the ſtory of it in Gen. 37. 39. and 40. Chapters. And thus theſe envious *Jews* here *hated them moſt whom God loved beſt*. Who was a *richer veſſel of grace* then *Paul*? And whom did Chriſt reveal himſelf unto after ſuch a *glorious manner* as he did to *Paul*? Act. 9. 3.--23. Whoſe converſion was more famous then his? *or more* immediate from *Heaven*? the noyſe of it, doubtleſs, went *all abroad*, and could not but have gained *great reverence* to his perſon, *every where*, even with *theſe Jews* too, as well as others, had not the very ſpirit of the *envious one* been in them.

3. That they might the more *effectually utter* this their *envy*, and let it out the *more fiercely*, what courſe do they take? Why, the text tells us, *they took unto them certain lewd fellows* (ἀγοραίων τινὰς ἄνδρας πονηρούς) certain *deviliſh men*, or *deviliſh minded men*, for ſo the Greek word πονηρούς ſignifies, it being that *very word* which is uſed in the new Teſtament for the *Devil*, or *Satan*, as not only *Tertullian* of old, and much later writers ſuch as *Reynolds*, *Scultetus*, *Cornelius*, *Alapide*, *Perkins*, and others prove, but the plain ſcope of ſome of the places, where 'tis uſed, eſpecially in Math. 6. 13. and 1 John 2. 13. doe further manifeſt; For which reaſon, he is called the *wicked one*, or *that evil one* that hath all manner of evil in him. So that when *any man*, or *ſort of men*, are deſcribed in the Scripture by this word, it is to be underſtood of ſuch as have all the *maſſe of vices*, and moſt *notorious lewdneſs* in them. πονηρὸς ſayes *Beza* in Math. 5. 37. Is more then κακὸς, and ſignifies (*Eum qui ſit in omni ſcelere exercitatus, & ad injuriam cuivis inferendam totus comparatus*) one that is verſed in *every kind of ſin*, deeply *skilled*, and greatly *practiſed* in it; then whom, the *Devil* himſelf can ſcarce be *more active*, *malicious*, or *malignant*. Particularly thoſe that are ſo *vilely wicked* as to *drag* and *hail* the people of God into priſons, and make it their buſineſs to find out ſuch works, and be imployed in it, are therein like unto, and do act the *very part* of the Devil, for the *Holy Ghoſt* ſayes, 'tis the *Devils* work to *impriſon the Saints*, Rev. 2. 10. *The Devil ſhall caſt ſome of you into priſon*. How? Not in a viſible ſhape, but the *Devil* in his *Agents*, and *Inſtruments*; the Devil, in, and by ſuch men, *ſuch lewd fellows*, as are here mentioned.

4. They not only take *lewd fellows*, but the *lewdeſt* of theſe *lewd ones*; fellows, *of the baſer ſort*, (ἀγοραίων) the very *ſcum*, *dreggs* and *raſcality* of the City; ſuch they made choiſe of here at *Theſſalonica*, to ſet

them upon the *Apoſtles*, and the *brethren*. The veryeſt *villains* they could meet with. Theſe, where-ever they find them, *idleing up and down* the *ſtreets*, and in the *Markets*, and *publick places*, they pick up (ἀχλοποιήσαντες) making a company of them, and with theſe

5. They ſet all *the City in an uproar* (ἐθορύβουν) ſeditiouſly put all into a *tumult*. So this word is uſed in Matth. 27. 24. and in Act. 20. 1. and 21. 34. They charged *Paul* with *ſedition*, report him a *peſtilent fellow*, and a *ring leader of miſchief*; thus *Tertullus* the Devills Orator, with his Maſter *Ananias* the High Preiſt, and the Jewiſh Elders, accuſed him before the *Roman Governor*, Acts 25. 1.--6. But when or where, was the Apoſtle *Paul*, or any other of the *Apoſtles*, or *Diſciples*, ever guilty of any thing like *to this*, of *theſe lewd fellows?* no, 'tis *theſe* only, and *ſuch as theſe are*, and *their Maſters that ſet them on work*, that make all the *diſturbances*, and *ſeditions* in the world. They take occaſion where none is given, to make *riots*, and *interrupt* the *publick peace*, againſt the *innocent and peaceable* ſervants of Chriſt, and then *cauſleſly*, and moſt *injuriouſly*, lay all faults at their doors. *Paul himſelf*, good man, ſome time before, had been *mad* againſt the Saints, yea, *exceedingly mad*, as himſelf expreſſeth it, *and perſecuted them even to ſtrange Cities*, Act. 26. 11. And now others are as mad againſt him.

6. In this *mad rage*, and *tumultuous fury*, they aſſault *the houſe of Jaſon*, that is, they compaſſed it round, and ran, or brake violently into it, and *when they found not Paul and Silas*, which they *cheifly aimed at*, (for the greateſt ſpight was then, as 'tis now, againſt the Preacher themſelves) *they drew Jaſon*, who was the houſe-keeper, *and certain Brethren unto the Rulers of the City*. Marke the words (ἔσυρον) *they drew them*, or haled them that is, in an *illegal*, *tumultuous*, and *violent* way, they pulled *Jaſon* out of *his own houſe*, and *ſuch friends*, as had *fled* thither for *ſhelter*, they dealt with them, as with ſome *great delinquents*, or *malefactors* againſt the ſtate. And accordingly, when they had thus *dragged* them, and brought them hurrying before the Magiſtrate, they frame grievous *complaints* againſt them, made up of a parcel of *notorious lyes*.

1. They cry out againſt them with *open mouth*, (ſo the word βοῶντες imports) that *theſe men*, that is, *Paul* and *Silas*, *had turned the World upſide down* (ὁ τὴν οἰκουμένην ἀναστατώσαντες) or had put the World into *inſurrection* or *ſedition*, thus they charge them, but as *falſly* as ever men were charged. For who ſo gentle and *harmleſs*, as the Apoſtle

ſtles were, where-ever they came? indeed the *rude multitude*, and men of *enraged minds* againſt Chriſt and the Goſpel, did make *diſturbances*, and *great ones too*, as here at *Theſſalonica*, ſo in other places where *Paul* came, namely at *Iconium*, and *Lyſtra*, for which ſee *Acts* the 14th. The *fame* of his miniſtry, and the *wonderful ſucceſſe* of it, had made him enemies great ſtore, where-ere he was; but as for himſelf he *made no trouble*, nor did he any way, in the leaſt approve of it, much leſs did he *occaſion it*. He that pleaded ſo much for a *quiet ſubjection to the Magiſtrate*, Rom. 13. 1.--8. Is it reaſonable to imagine, that he himſelf would be guilty of *any ſuch diſturbance* and *interruptions of the publick peace*, as is here charged upon him? This then was one lye.

2. They charge *Jaſon* with *receiving* *Paul* and ſuch Brethren as they had taken in his houſe with him, that is of *receiving* and *harbouring* them, under this *notion*, namely *as diſturbers* of the *publick peace*, which was another *lye*. For they made *no diſturbance at all*, but were *quiet* in the houſe of *Jaſon*; all they did, was only *Preaching* and *Praying*, and converſing together, as brethren, in *Holy conferences*, and ſuch like. They were not *plotting any thing* againſt the *civil ſtate*, nor were met there in order to any ſuch *evil purpoſe* as they accuſed them of. They affirm ſuch crimes indeed of them, but their *bare affirmations* were no *legal prooſes*.

7. They proceed further, and accuſe them with the *odious crime* of *doing contrary to the decrees of Cæſar*, another moſt impudent lye; And the argument they bring for it, is, their ſaying, *That there is another King, one Jeſus*. As if by Preaching up the ſpiritual *Kingdom of* Chriſt, they had greatly *prejudiced and endangered the Roman Empire*, which *was moſt falſly and injuriouſly* urged; for unleſs they had affirmed a *temporal Kingdom* to Chriſt, which they neither did nor could, for Chriſt had been *crucified ſome yeares before*, and leaving this *dirty world* behind was *aſcended* into his glory; yet by the noiſe of *another King*, which they pretended that the *Apoſtles* endeavoured to ſet up, they *fright the people, and trouble the minds, both of them and their Rulers*, as we find in verſe 8. And thereby *cauſe the Magiſtrate*, what they can, to be the *more ſharpe* to, and ſevere with *innocent Jaſon and his brethren*. Yet as *hot* and *violent* as they were, they could not obtain *all their will* upon theſe *innocent perſons*, whoſe total ruine doubtleſs they intended for inſtead of ſending them *to the Gaol* or otherwiſe puniſhing them more greivouſly, the Rulers of the City take, *ſecurity of Jaſon and the reſt*, and then let them go (λαβοντες το ικανον) *that*

is they *took bayl for their appearance*, when they ſhould be called, thus *Budæus*. And by that means, appeaſed the people.

Q. What became of Paul *and* Silas *in the mean time?*

A. The Brethren immediately ſent them away by night unto *Berea*, v. 10. They *took the greateſt care of all for their Preachers*, what ever became of themſelves.

Q. What may we learn from this ſtory of the troubles of Paul and Silas, and the brethren with them, here at Theſſalonica?

A. Many things. As

1. That it is no *new thing* for the *faithful Miniſters* and *Servants* of Jeſus Chriſt to meet with much *and great oppoſition*, from the men of this world. It is *an old hatred, an old ſpight*, as the Prophet *Ezekiel* phraſeth it, Ezek. 25. 15. In this very inſtance here, we find it an hatred of above *ſixteen hundred yeares of age*, even from *Paul's* time, who was *put to death by Nero* about the 66th year of Chriſt's Nativity, according to *Heluicus* his account. Yea, *this hatred*, hath been much *antienter* then ſo, even *ever ſince Adams time*, when the enmity of the two *ſeeds* were firſt declared in Gen. 3. 15. *Such different natures*, as were in the *Woman and the Serpent*, could *never yet agree, nor never will.*

2. We may from hence learn *what opinion* the *Holy Ghoſt* hath of the *troublers and diſturbers* of the Lords *faithful Meſſengers*, and good *people*, in their *zealous Preaching* of and *holy attendance* upon the glorious Goſpel of Chriſt, and the miniſtrations of it; Namely, that they are *lewd fellows*, and the baſeſt ſort of men in the world, and that it is *they*, and *not his people*, that make uproars, and give *interruptions* to the *publick peace* of civil States, whileſt they every where, *without any juſt* cauſe given, riſe up in their *deviliſh* rage againſt the Lords precious people, and the *peaceable leaders of them.*

3. We may learn again that the *ordinary* and *common practiſe* of the enemies of Gods people *in all ages* hath been to *render them odious* to the *civil States*, and *Powers* under which they have reſpectively lived; and that the way theſe have taken to doe this, hath been by *wicked forgeries*, *ſlanders*, and *abominable lyes*, invented and beleived againſt them. Thus it was here at *Theſſalonica*; and thus long before, when in the dayes of the *Ancient Prophets*, *they made men offenders for a word, laid a ſnare for him that reproved in the Gate, and turned aſide the juſt for a thing of nought.* Iſa. 29. 21. Mark, *offender for a word*, may ſometimes, for a word *never ſpoken*, for a word *never thought*

on,

on, and for things never done. Thus they deale, even with *David himself*, with *David*, though a King. *How* great *soever a man be*, yet if good, and *how innocent soever*, he shall be sure to have *accusers* enough, whether there be *cause*, or *no cause*, 'tis all one, for that malice will *calumniate*, *misreport* and *tell lyes* confidently, and never bluth for it. *David found it so* in his time, *false witnesses* saith he, *did rise up, they laid to my charge things that I knew not*, Psal. 35. 11. *Stephen* that was the first, which in Gospel times, was *crowned with Martyrdom*, according to the *annotation of his name*, (Στέφανος, a Crown) was accused by false witnesses, *of speaking blasphemy*; who being *suborned thereunto*, as the Holy Ghost himself tells us, did not cease *to stir up the people, and the Elders and the Scribes, who came upon him, and caught him, and brought him to the counsel*, Act. 6. 11, 12. Where, *what ever was* said against him, *was believed presently*; they were as *ready* to *receive a false accusation* against this holy man, (for so 'tis said he was, *a man full of the holy Ghost*, Acts 6. 5.) as the suborned *witnesses*, were to bring it. A worthy counsel; was it not? *Thus to be imposed upon* by a company of lyars. But *Stephen* was an holy man, an asserter of the *Doctrine of the Gospel*, against the unbeleiving and *self righteous Jews*; and that was crime enough. So here, the Rulers of the City of *Thessalonica*, are told by a *crew of lewd fellows*, that the innocent persons brought before them were *seditious* persons, and opposers of the decrees of *Cæsar*: when 'twas no such *matter*; and it may reasonably be beleived that the *Rulers themselves, thought so*, and were satisfied with the defence they made for themselves, else would hardly have let them goe meerely upon their own bayl, as they did. No, the Christians of those *times* and *since too*, have been quite of another spirit: They were *no disturbers of states*; no *plotters of publick mischief*. See what *Ambrose* sayes of the Christians in his dayes in his 5th *Book*, and 23d Epistle to *Marcellinus*, *Rogamus Auguste, non pugnamus, we entreat, O Cæsar, we fight not*. And *Tertullian*, almost 200. yeares before him, in the 22d Chapter of his book to *Scapula*, *circa majestatem Imperatoris, inquit, infamamur, we are reproached*, saith he, *as if enemies to the Emperour*; whereas 'tis well known, That the Christian is no mans enemy, *nedum Imperatoris*, much less the *Emperours*; *quem sciens a Deo suo constitui, necesse est ut & ipsum diligat, & revereatur, & honoret, & salvetum velit cum toto Romano Imperio, quousque seculum stabit*; *itaque & sacrificamus pro salute Imperatoris, hoc est, pura prece. Whom knowing to be appointed of God, he must needs love, reverence, honour, and wish safe, with the whole Roman Empire, so long as the world stands*;

and therefore we ſacrifice for the health of the Emperour, that is, in the way that God allows of, by fervent prayer. And again in the 30th Chap. of his *Apologeticus* he hath theſe words, *Nos pro ſalute Imperatorum Deum invocamus æternum, vitam illis prolixam, Imperium ſecurum, Domum tutam, exercitus fortes, ſenatum fidelem, populum probum, orbem quietem precantes. We invocate the eternal God for the health of our Emperours, for their long life, proſperous reign, valiant armies, faithfull Senate, good people, and a quiet world.* This was their conſtant known practiſe, and yet ſtill they were traduced, as greateſt enemies; but who was the cauſe of it? Is it not well known, that it was, and could be no other, *then the Devil himſelf*, which is the father of lyes?

4. WE may learn further from this *carriage* of the matter at *Theſſalonica*, both as to the *rude multitudes* and the *Magiſtrates too*, that as bad as they were, yet *others ſince* have been, and done worſe then they. And firſt, for the rude multitude here, though made up of *lewd fellows*, and of the *baſer ſort*, though they *drew Jaſon and the brethren*, before the Rulers, that is, *carried them with violence*; yet we read not, that they *beat them, ſtruck them, bruiſed them, wounded them*, or that they *dragged them into the kennells of the ſtreets*, and there *ſtamped* and *trod upon them*, and ſo brought them *all bloody* before the Magiſtrate; this they did not here at *Theſſalonica*; nor did the *Captain of the Temple*, with his Souldiers, do any ſuch *thing* at *Jeruſalem*, when, they laid *hands on the Apoſtles there*, and brought them before the council, Act. 4. 1, 2, 3. Secondly, nor do we read, that when *Jaſon and the brethren were thus brought before the Rulers*, that the ſaid Rulers did at all *abuſe them, buffet them, kick them, box them, ſlap them on the mouth, pinch them by the cheeks, pull them by the hair of the head*, no, nor ſo much as give them any *foul language*: they behaved themſelves more like *Magiſtrates* then ſo. Thirdly, nor did they ſend *Jaſon and the brethren to priſon* there to lye 3, 6, 9, 12, Months or more, in *hard durance*, and with *cruel uſuage*, till they *ſickned, rotted away*, and *dyed*; much leſſe did they put them into *infected houſes, purpoſely to kill them with the Plague and Peſtilence.* And yet theſe were *Jews*, and not *Chriſtians*, but the *deadlyeſt enemies* the Chriſtians had: How then will even theſe *Jews riſe up in Judgement*, one day againſt the Chriſtians (or at leaſt, thoſe that will be called Chriſtians) who have carried it ſo *barbarouſly* againſt their fellow Chriſtians, and ſome of them, *neer neighbours, kindred, and relations*, that they have not been a little beholden to, for the *courteſies* they have done them, and for which they have been much oblieged. *O the fury of a ſpirit enraged againſt*

God

God, and his people for his ſake! Fourthly, to add one thing more, we do not read that any of theſe *lewd fellows*, or the *Rulers themſelves* here at *Theſſalonica*, ever were guilty of *ſuch a wickedneſs*, as ſome *Jeſuited ones*, in this our age, have been, namely to *trappan* men into deviliſh plots of their *own contrivement*, and then proſecute them to the very death, for a meer ſeeming to conſent to them, and for an *unadviſed concealing* of that which never came into their own head, or heart, in the leaſt to do, but were only thus made *parties to the knowledge of it*, by ſuch as not only laid ſnares for the lives and eſtates of ſuch *particular perſons* as have been thus *miſerably and trappanningly undone*, but thereby endeavoured to bring an odium upon all *ſuch others alſo*, as they would pleaſe, though without any juſt ground at all, *but to ſuſpect*. How much of this kind of matchleſs *villany* ſome have been guilty of in *this preſent age*, there is a righteous God that knows, and in due time, will be ſure to revenge; in the mean while, it is, and ſhall be my earneſt prayer, that God will every where throughly *convince all men*, that it is a thing *highly diſpleaſing unto God*, and *no way agreeing with* the true Chriſtian Religion, to *plot*, *contrive*, or act any thing *againſt the civil Magiſtrate*, let his government, and the manner of it be what it will; no, *nor yet to conceal any thing* of that kind, but to diſcover it, and by *all lawful wayes and meaus poſſible* to endeavour to prevent, oppoſe and hinder it.

Q. But ſuppoſe the Magiſtrate makes ſuch Laws, as are highly derogatory to the honour of God, and greivouſly oppreſſive to his people, and in caſe they be not obeyed (though the not obeying them be meerly from conſcience, and fear of diſpleaſing God) *interprets it an high contempt, and deſpiſing of his government, and thereupon proceeds to reinforce former Laws by new ones worſe then the former, and ſeverely puts them into execution; what ſhould the oppreſſed party doe in ſuch a caſe?*

I muſt here take leave to make anſwer in divers particulars both in reference to the *Magiſtrate*, and of the people under him, that are ſo oppreſſed by him. Firſt, let the *Magiſtrate conſider*, and that *ſeriouſly*, whether the laws he makes be indeed, *agreeable* with, or *contrary to*, the Law of God; *if contrary*, ſhould he not do well to *bethink himſelf*, whether, if he take it ill from the people that they obey not his command, but *interpret it a contempt*, though what he *ſo commands* be in it ſelf *unwarrantable* and *unjuſt*; the holy and *righteous God* hath not *a thouſand times more reaſon* to take it ill from him, that being his *vicegerent*

here

here on earth, should thus abuse the *power entrusted* in his hands, and oppresse the people for not submitting to such *Laws*? Secondly, Let him consider, whether, if he *continue thus to do*, he doth not lay foundations of *curses*, *calamities*, and all manner of dreadful *judgements* to come down upon *him* and *his*? and whether God doth not hear *the groans*, *see the tears*, and behold the *afflictions* of his poor oppressed people in one *age* as well as in another? and whether he will not as certainly *take vengeance* on them sooner or later, as he did upon proud *Pharaoh*, on behalf of his poor people in *Ægypt*. The story whereof may be seen, at large in the first fourteen Chapters of *Exodus*. Thirdly, let the *Magistrate further consider*, whether in case he makes *Laws for Conscience* and these penal laws, with *grievous mulcts* and *penalties*, to be inflicted upon non-obedience, I say let him consider, whether Conscience *can be forced*, and whether it must not be convinced rather, and whether it be in the *power* of mortalls to *convince conscience*; whether any man in the world can convince his *own Conscience*, or fix and establish it; and if not his *own*, how much less possible is it, he should convince another, that is, *positively undertake to convince it*? Yea and let him as to this matter consider also, whether a man *can discern truth from error*, by any other but *divine beams*, and an internal light cast upon his mind, and whether it be not *God only and none else*, that can do this, when and to what degree he pleaseth. Fourthly, *let the Magistrate consider*, whether in case the Laws made be so *pinching*, *biting*, *and severe*, that the execution of them is not practicable without the *ruine* and *destruction*, or at least the high discontent, and *disobliegement* of the people, it were wisdom to make such Laws, or Justice to execute them? And whether the *executive Magistrate*, if wise and prudent, will not well weigh how farr it may be reasonable, or safe, to *greive* and *disquiet* his peaceable neighbours, to satisfie the will of the *legislative*, *in the execution of such Laws*? Fifthly, if the government of a *State* or *Kingdom*, be by a single person, as *supream*, with other inferior and *subordinate* powers either derived from *him solely*, or *partly* from him, and partly from the people, which is the case, in some countries, where *Senates*, *Councells*, *or Parliaments* are in use otherwise called the *Nobles*, *or the peoples representatives*, *trusted by them for their good*; I say let it be well considered whether the ready way here to drive people to the succour of *prerogative* be not for the *subordinate powers* to make, or agree to such Laws, as shall be *greivously oppressive*; and whether upon this occasion the *single person*

who

who is not only *a principle part of the legiſlative power*, but the ſupream *executive power*, hath not a *fair opportunity* given him to *exerciſe* and *ſtabliſh* his prerogative, and that with full *conſent of the* people, by *indulging* of them, and taking off or *ſuſpending* the ſeverity and execution of the *pœnal-Laws*. Which if he ſhall pleaſe to do, no doubt of it, but the people will *take it kindly from him*, and will think themſelves *ſtrongly obliged* (as they juſtly may) to *love, ſupport, and uphold him*, that thus pitties and *protects* them (when none elſe will) in his government, to the *utmoſt of their power*. This for the Magiſtrate. Now for the people, and concerning them, I muſt here plead for the *Magiſtrate*. Suppoſe the Magiſtrate makes, and *enforceth an* unjuſt *Law*, yet he, in his conſcience *thinks it juſt*, and thereupon *conſcientiouſly enforceth* it, he in this caſe doth no more then he judgeth he *ought to do* for his *own inward peace*, (for, God forbid, but that liberty of *conſcience* ſhould be granted to the *Magiſtrate* as well as to any other, ſince he alſo hath a ſoul to ſave and *a God to pleaſe*) from whence it moſt rationally and *neceſſarily follows* he is to be obeyed, and that *quietly*, and without reſiſtance, if not *actively*, (which is not *always neceſſary* as where conſcience is not ſatisfied) yet *paſſively*, which is always *neceſſary* where it cannot be done *actively* for the reaſon aforeſaid. Now this is a ſafe *principle*, and a juſt rule for all men to walk by, and ſuch as takes away *all ground* or *pretence* of *rebellion*, and *diſobedience* to the Magiſtrate, be he never ſo *erroneous* or *oppreſsive*. Chriſtians in this caſe, have no juſt *remedy* but *patience*, and an appeal to a righteous God, in prayers and tears; this was the *Doctrine* and practiſe of the Chriſtians of old; and it is, or it ſhould be ſo now too. 'Tis true, I deny not but *Pope-ridden Princes*, and *Biſhop-ridden people* and *Councells* have ſorely vexed *Europe*, eſpecially in the *Weſtern parts of the old Roman Empire*, now for twelve hundred years and upwards; but this hath not been without a *Divine appointment* and *permiſsion*, *for bleſſed and glorious ends*, as will in due time appear for the comfort and encouragement of the poor *ſuffering Saints* and *ſervants* of Jeſus Chriſt.

Q. Having thus far diſcourſed the neceſſary point of obedience to the civil Magiſtrate, what elſe may be learned from this paragraph of the troubles that Paul and Silas with the brethren met with at Theſſalonica?

A. We find that when they were driven from the *publick Synagogue* there, in which they had been *reaſoning out of the Scriptures for three Sabbath dayes*, Act. 17. 1.--5. They then fled into a *private houſe*, to

the *house of Jason*, whom *Paul makes mention of*, when he was at *Corinth*, Rom. 16. 21. He was, doubtless, a very worthy man, and an *eminent Citizen* of *Thessalonica*, one of the *devout Greeks* spoken of in Acts 17. 4. This excellent man it is, that *opens* his doors to receive the Brethren, and give shelter to them in this time of *danger*; the like was done by *Mary* the Mother of *John Mark*, when *Peter* was in Prison, Acts 12. 12. And by others, at other times, as in Acts 1. 13. John 20. 19. Which, had it not *been lawful*, they would never have done; nor would Christ himself have come in among them, and that more then once, as we read he did, in John 20. 19, 26. If he had thought it an *unlawful meeting or conventicle*, as 'tis now termed. This then is one thing more that may be learned from this *practise* of Christ and his Apostles, that *meeting in private houses to Preach and Pray*, and to doe it *warily too*, as the Apostles did, sometimes in an upper room, Acts 1. 13. And with the *doors shut* upon them, for *fear of discovrier*, John 20. 19, 26. And sometimes in the night time, and with as *little noise* as may be among evil neighbours, Acts 12. 12.--18. Is a *duty incumbent on Christians in all ages*. For what Christ and the Apostles did, which was *any way imitable*, may, doubtless, pass, not only *into example*, but into the force *of a rule* too for after ages, as I conceive, is not obscurely hinted by the Apostle *Paul*, in those words, *Be ye followers of me, even as I also am of Christ*, 1 Cor. 11. 1.

Q. Is there nothing else yet farther to be learned from hence, for our use and instruction in these times?

A. Yes, here is something for the *Quakers*, and others of their *mind*, to learn from hence, who think they must needs *suffer themselves to be taken*, and *carried to prisons*, when they might avoid it, *and make fair escapes*. For do we not here find that *Paul and Silas made an escape*, and were conveighed away by night, *from Thessalonica unto Berea*, Acts 17. 10. which was some twenty eight miles distance, saves *Bunting*. 'Tis true, when the Apostles fled from one *place to another*, and from one City to another, as Christ himself commanded they should, in times of *persecution*, Math. 10. 23. They *Preached still* in every place they came to, as is evident in the *History of their lives*, but still, as *new troubles did arise*, so these *fled before them*, till the time of their *sufferings came*, and then indeed God gave them a *spirit suitable to what they were to encounter with*, and to undergo for his sake. We read of many *flights of the Apostle Paul*, viz. From *Iconium* in *Asia minor*,

to

to *Lystra*, Acts 14. 1.--6. From *Lystra* to *Derbe*, Acts 14. 19. 20. From *Thessalonica to Berea*, Acts 17. 1.--11. From *Berea* he flyes towards the Sea, and so to *Athens*, Acts 17. 13, 14, 15. Also from the City of *Damascus*, 2 Cor. 11. 32. 33. In all *which flights*, two things are observable; First, that he fled *as much* from an apprehended *danger*, that was but *intended* for him, as from any that he *actually encountred with*. Secondly, that some of the *Brethren* still were *helpers* of him both in his *escapes*, and his *conducts* from place to place. Yet all this did not argue any *cowardlynesse*, or *unworthy fear* in him, but a *meer following of providence*, still opening a way of escape for him, sometimes by *ordinary means*, and sometimes by *extraordinary*, as in Acts 16. 25. to 40. Where by a *miracle* he and *Silas* were delivered out of prison; also when the Captain of the Castle rescued him from the 40 men that lay in wait to kill him. Acts 23. 12.--35. But when the time of his sufferings came, who *more valiant*, *courageous* and *resolute* then *Paul* was? And who *more ready to be offered up* as a Sacrifice for *Christ and that Gospel* which he had Preached, and *continued to Preach where ere he was*, and had an *Auditory to hear him*, as well in prison as out of it? For the proof whereof read Acts 20. 22, 23, 24. and 21. 12, 13, 14. Phil. 20. and 2. 17. compared with Acts 28. 30, 31. Where *Paul* in the time of his *imprisonment at Rome*, had liberty even in the *face of the Emperour*, for *two whole years together* to dwell in an *hired house of his own*, *and to Preach the Gospel to any that would come in to him*, *no man forbidding him*; soon after which, he *finished the remainder of his sufferings*, which had been very many and great, as himself relates them, in 2 Cor. 11. 21.--33. And at last, was *Crowned with Martyrdom*, by cruel and bloody *Nero*.

I have but one thing more to speak to, with which I will put an end to this first *assay*, and *taste* I have now given of my *future intentions*, if farther desireable; and *acceptable to any* that shall be willing to *help to bear the charge* of it; and that is, about *Christs abode at Capernaum* and the *singular blessings* he thereby brought to *that City*, and the *parts adjacent*, together with the *curses* which he afterwards pronounced upon it, and the *occasion* thereof. All which I shall doe *Briefly*, by resolving a *few more questions*.

Q. We read in Math. 4. 13. That after the *conquest that Christ had made over the Devil in the wilderness*, where he had been *forty dayes and forty nights*, without any food to live on; he *hearing*

that John was cast into prison, left Nazareth, and came and dwelt at Capernaum, which is upon the Sea-coast, upon the borders of Zebulon, and Nephtalin. Did Christ alwayes reside in this place? For so the word *dwelling* imports. And if so, *doth it not contradict all that hath been said, about his journeyings up and down and Preaching in so many Countryes and places elsewhere?*

A. Though he did indeed *goe very much abroad*, into the *Countryes, Cities, Towns, and Villages*, round about, *Preaching* the *Gospel*, and *working miracles* where-ever he came, Math. 4. 23. Luk. 8. 1. Yet the place which he called his *Home*, to *goe to, and from*, when he pleased, was at *Capernaum*; where it is conceived, he had an *hired house*, which he, for the time being, reckoned *his own*; And hither, it is, that he *still returned* from *whatsoever place* he went to. VVhen he went to *Jerusalem, as he often did*, not only at the *three great yearly feasts*, of the *Passeover*, *Pentecost*, and the feast of *Tabernacles*, but at other times also, and upon other occasions; or where-ever else he went, he alwayes returned to *Capernaum*, as is evident beyond all scruple, from very many places compared together, in all the four Evangelists, thus in Math. 4. 13. and 8. 5. and 17. 24. and in Mark 1. 21. and 2. 1. and 9. 33. and in Luke 4. 23, 31. and 7. 1. and in John 2. 12. and 4. 46. and 6. 17, 24, 59.

Q. What benefit had Capernaum by Christ his frequent returns to it, and by his more special residence there; and what advantage also had the neighbouring Towns and Vilages by it, such as Chorazin, *and* Bethsaida, *and others?*

A. Much every way.

1. Such *bright* and *full revelations* they had *of the glorious Gospel*, in his *heavenly Doctrine*, and the *deep mysteries* thereof *explained to them.*

2. Such visible demonstrations of his *power* and *Godhead*, more then in any other place besides, by the *more numerous*, and *various miracles*, which he wrought *there especially* even before their eyes, in *healing their sick, casting out Devils, raising their dead.*

3. Such *benignities, lustre, light, and influential beames*, from his *blessed presence* with them, that they were thereby said, in comparison of others, to be *exalted to Heaven* (ἕως τοῦ οὐρανοῦ ὑψωθεῖσα) *lifted up high to Heaven*, as the Original runs, Math. 11. 23.

Q. What improvement did the inhabitants of Capernaum and the rest of the places thereabouts make, of this dignity and honour done them, in vouchsafeing this so signal a priviledge unto them?

A. Some

A. Some few, perhaps, might *reap much benefit* and *comfort* by it, and thereby answer the signification of the name of the City (*for Capernaum signifies the City of comfort and consolation*) but for the *generality* of the people there, and especially the *great men* among them, they had *more respect* to their private *profit*, and *worldly pelf* (as the *Gergesens* had to their *swine*, Math. 8. 28.-34.) then to the *Doctrine* that Christ Preached, and the *miracles* that he wrought among them.

Q. *What was the effect thereof?*

A. Thereupon Christ pronounceth *greater woes upon them*, and upon *Chorazin*, and *Bethsaida*, and the inhabitants thereof, then upon *any in the world* besides, *Greater desolations, ruines and destructions*; and that not only in this life, but principally, as to their *last accounts* of the great day. Thus concerning *Capernaum*, see what he sayes of it in Math. 11. 23, 24. *And thou Capernaum which art exalted unto Heaven shalt be brought down to Hell: For if the mighty works which have been done in thee, had been done in Sodom, it would have remained to this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgement then for thee.* The like woes he pronounceth upon *Chorazin*, & upon *Bethsaida*, v. 20, 21, 22. And how effectual *this curse* was, which Christ *thus pronounced* upon them, some time after, did appear; For these Cities of *Capernaum, Chorazin, and Bethsaida* (being very *goodly places*, and *exceedingly pleasant*, as writers say, (when Christ dwelt there, and Preached in them) were *miserably wasted* by the *Romans* and *other Nations*, which utterly destroyed them; insomuch, that if we may *beleive travellers*, they are now become *so desolate*, that there is scarce a *cottage left* in them.

Q. *What may we learn from hence?*

A. That it is a most greivous *and damning sin*, for any *City*, or *people*, to *neglect* or *sleight the Gospel*, and the faithful and *laborious* Preachers of it. *Capernaum found it so*, and hath not our London too, found the like, since they *grew weary* of the late *sweet, plentiful*, and *powerful* Preaching of the Gospel among them? and have any way *contributed to the greiving, silencing*, and *exterminating* the *zealous, sincere*, and *sound* Preachers that it enjoyed, above any City in the world?

Q. But Londons sin *comes short*, however, of the sin of *Capernaum, Chorazin, and Bethsaida, doth it not?* for they rejected Christ *himself* in his own person, but the *Preachers. of London were* but men like our selves, and some of them, men of *great failings* as well as others.

A. It will be found one day, (*men and Angels being witness*) that it was *Christ that was rejected in them*, Christ in his Ambassadors, to whom *whatever injury is done*, he takes as *done unto himself*. And this the holy

Scriptures

Scriptures (if compared together) doe as *positively affirm*, as any thing that can be named. For which see Math. 10. 16. *He that despiseth you* (even you, mine Ambassadors, 2 Cor. 5. 20.) *despiseth me, and he that despiseth me, despiseth him that sent me*; which words, the place tells you, were *spoken to Capernaum*, and we see, are *so spoken*, that they are *left applicable* to *all other Cities what-ever*, in whatsoever *place* or *age*; and to his successors, his *faithful Ministers*, and the *abusers of them*. And if the meer *neglecters* of Christ and his Ministers, be doom'd thus, as *contemners*, and *despisers of him*; what shall we think of the most *fierce, implacable*, and *bloody persecuters* of them, that by their good will would not have them *live above ground*, that *drive them, hunt them*, and pursue them from *place to place*, and where they *seize* on them, *imprison* them, *starve* them, *banish* them; *and is not this for a lamentation*? Sure it is, and ought to be so; And if in any Nation under the *whole heavens*, then in ours. What can speak out the *wrath of God more loudly* for this sin, then the late dismal sore judgements of the *Sword*, *Pestilence*, and *Fire*? What circumstances of *unusual terror*, and scarce to be *paralled displeasure* were in them all? What stories of *former ages* can tell the like? And yet some *men* have so much of the very spirit of the *Devil in them*, that the *higher God riseth in* his judgements the *higher they rise* in their *invincible rage* against him, and his cause and interest in the world. Thus the *potsheards of the earth*, as the Prophet *Esay calls* them, Chap. 45. 9. *Strive with their maker*, yea *dare to enter into battel array*, and *fight against* him, like them in *Acts* 5.39. Poor sorry worms, that with your *slime* ere long must creep into your holes, and never return again, do ye thus contend *with your maker*? do you thus *oppose Christ*? do you thus greive his *precious people*, afflict his *faithful Ministers* obstruct the *free course of* the Gospel? against the clearest, *highest*, and *strongest*, reason; against the most *manifest* and *declared* will and *word* of God; against all manner of *publick interests*, both *civil* and *truely religious*? do you set your selves to provoke God, *ruine* Nations, and in *despight of Heaven* and *earth*, to carry on your *tremendous opposition* and *designs* against the *Lord* and *his* anointed? What do you therein do, but act the part of *mad men*, yea, and of such *mad men too*, as *Paul* sayes *himself* once was, when he shut up *many of the Saints* in *prison*, and being *exceedingly mad* against them, *persecuted them even unto strange Cities*, Act. 26. 10, 11. And will not the *revenges* hereafter to be taken upon you, *without repentance*, be *answerable*? doubtless they will. When you have done your work, divine justice *will not fail* to pay ye your wages; no more then it did to *revenge* upon *hardened Pharoah*, and after him, upon the *proud King of Assyria*, Esay.

10.

10. 5.--20. And after him upon the King of *Babylon too*, as great as he was; Of which we read, at large, in the 50th and 51th Chapters of the *Prophet Jeremiah*. The *deſtruction* and *utter ruine* of which mighty Princes, is there *emphatically*, and by a *reduplication* called the *vengeance of the Temple, the vengeance of the Temple*, Jerem. 50. 28. with Chap. 51. 11. *Oh* that *poor mortals* would once be wiſe! That *Princes* would become countenancers and *protectors* of that intereſt that would certainly make their *Kingdomes flouriſh*, or at leaſt, that ſuch *worthy Patriots* might ariſe from among their ſubjects, as might become *moderators*, and *interceſſors* between them, and their *oppreſſed people*, and not incenſors of them. What comfort can any men have (*what ever ranck* or *quallity* they are of) that out of a moſt *perverſe* and froward heart, joyned with an *unconquerable enmity* againſt God and his people, render themſelves the common *hatred of mankind*, an abomination *to the Earth*, and the very *peſts* of the *reſpective ages* wherein they live? And which is worſt of all, a ready and *prepared fuel* to the eternal wrath of that God, *who is a conſuming Fire*?

How ſhould we rejoyce rather to ſee the *Princes* of the earth, *verifying* the promiſe (Eſay. 59.23.) While they become nurſing *Fathers unto their* people, and thereby taking the ready courſe to *eſtabliſh their thrones in righteouſneſs*? and to ſee their ſubjects of all degrees, inſtead of fouling *their fingers* (I may ſay their hearts too) with the dirty, *deteſtable*, and odious work of perſecuting, by which they will render their *very names infamous* to all poſterity; to ſeek a *much better name in being* the *ſtrenuous* aſſertors of all ſuch juſt liberties as Chriſt himſelf *commands us to ſtand faſt in* (Gal. 5. 1.) The *repairers of our breaches*, and the *reſtoreers of paths to dwell in*, according to the words of the Prophet in Eſay. 58. 12.

And to conclude all, I will only add, That it is no *hard matter*, as the world now goes, to find *Jeſuits*, *Atheiſts*, *graceleſſe*, *and prophane* perſons, great ſtore, to promote *ſevere* Laws againſt the moſt ſtrict, *ſincere*, *peaceable*, *Orthodox* profeſſors of the Goſpel; nor is it difficult to find *keen ſpirits enough* to make ſuch Laws, and *execute* them too, *by armed force*; againſt which *God forbid*, that any of the people *aimed at* by them ſhould make the *leaſt reſiſtance*, but with *patience to bear all*, and ſigh out their ſorrows to him *only*, *who in due time will* be the *God of their deliverance*. But in the mean while, is this the way to attone an offended God, after all the *ſore judgements* of *Plague*, *Sword*, *Fire*, that have been among us? or to *keep off* the like, or *greater*, to be powred down *afreſh* upon us? is this the way to *quiet the minds* of people; or to quench thoſe

inward

inward burnings, and *raging flames* of diſcontent, for being thus violently interrupted in the innocent and *peaceable worſhipping* of their God? Is this the way to ſatisfie *tender conſciences*, or to unite mens hearts againſt the *attempts* and *inſolencies* of enemies abroad, who rejoyce in nothing more then our *diviſions*, and hope for nothing leſs then our *ruine* by them? will the news of this be *matter of comfort* to our diſtreſſed brethren in *France*, *Switzerland*, the *vallyes of Pyedmont*, in ſeveral parts of *Germany*, or elſewhere? will it give us reputation among *Proteſtant States and Princes*, or cauſe them to think the better of us? Nay, will it *eſtabliſh Prelacy it ſelf* the more firmly, or render its moſt *oppreſſive Courts* the more tollerable? or will it leſſen the *cryes* and groans of thoſe that are ſo oppreſſed, to the *righteous judge of heaven and of earth*? VVill men fill the Pariſh Churches (ſo called) ere the more? or if they do, will the ſin of the Land be abated by it, ſince they may be there, perhaps, not ſo much out of choiſe, as for fear of puniſhment? Will it quicken *trade*, or ſet the many thouſand *famulyes* on work, that are ready to *periſh* for lack of bread? VVill it enrich the *Nation*, or make money *plentiful*? Will it encourage the *Merchant*, or advance his *Majeſtyes cuſtomes*? will it ſend Navies to Sea, or enable the people to pay *taxes*; or the Husbandmen to *hold their leaſes*, and keep touch with their Landlords, for their *rents*? VVill it *build London*, or help to repair the *ineſtimable* loſſes of its late *diſmal flames*? Laſtly, will it ſtrengthen the *truely reformed Proteſtant Religion* againſt *Popery*, and the *bloody deſignes* of it? Let all *true hearted* Engliſh men, lovers of *truth* and *peace*, and *loyal to his Majeſty*, lay all theſe thing to heart, and *wiſely conſider* and *judge*.

Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them ſpeedily, Luk. 18. 7, 8.

I have ſeen, I have ſeen, the affliction of my people which is in Ægypt, and I have heard their groanings, and am come down to deliver them, Act. 7. 34.

For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe (ſaith the Lord) I will ſet him in ſafety from him that puffeth at him. Pſal. 12. 5.

Good Reader, there are divers Errata, eſpecially ſome Greek words and accents, want of comma's and miſplacing of letters, which thou art entreated to pardon, or correct.

To the Candid Reader.

Candid and Chriſtian Reader.

WHilſt with great content and pleaſure, I ſee the learning and induſtry of many worthy men imployed, for the propagating and further improving, not only of natural knowledge, by the truly Royal and Noble ſociety of Greſham Colledge; *but alſo for the increaſe of ſpiritual wiſdom and heavenly learning in the further knowledge of the holy Scriptures, by the Polyglott Bible, collection of the Criticks, and, the late excellent undertakement of* Mr. Matthew Pool; *by all which, the more learned and knowing part of the Nation, is, or may be greatly benefitted; I have been thereby, in part, ſtirred up to put forth the beſt of my poor endeavours too (though in a much lower ſphere) to do my utmoſt for the begetting, propagating, and increaſing of true ſaving knowledge, in the mindes and hearts of the ignorant and erroneous, eſpecially among Children, Servants, and others, of the weakeſt and meaneſt capacities, that have never yet attain'd, (whether of younger, or elder years) to the right and clear underſtanding of the ſound principles of the truly reformed Chriſtian Religion.*

In which undertakement, I labour to carry on, a double work, at once. Firſt, to deal with ſuch as I cannot ever hope will be willing to come under any verbal, or interlocutory diſcourſe, by way of dialogue, or ſuch queſtions and anſwers, as are properly catechetical. Secondly, to inſtruct ſuch as ſhall be ſent unto me, to be examined in publick.

Concerning the firſt, I hope ſhortly to give forth a little taſt of it in Print, and therein a diſcovery of my whole deſign, with the way, method, and ends of it.

For the ſecond, I hereby begin to make proviſion, by pre-

paring certain questions and answers on the several respective dayes therein mentioned, for such families to see, and take notice of, as shall have a mind to use them; and the reason why I give an whole Months time, or more, for Children and servants to have them in their hands, it is, I suppose, obvious to all; namely, that they may read them, con them, and learn them well before hand, against the time they shall come to be examined, and in the same order I shall still goe for the future, if the Lord spare life and health, that is, give forth new questions and answers, at least a month before the old ones are all uttered in publick.

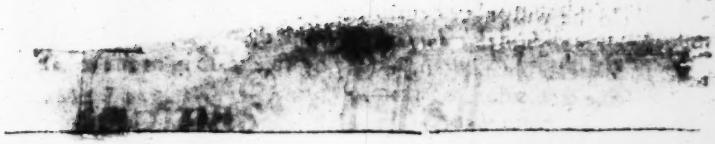
And because, perhaps, it may seem somewhat strange, that I begin with the questions here first put down, and especially, in that I am so large and so long upon them before I come to the proper work intended, I shall therefore crave leave to make my defence and give my reasons for it, which are these that follow.

I confess, it is an untrodden path I go in, for I knowne that have taken the same course before; but when I consider two things. (1.) That the want of reformation in manners, is every whit as great, if not greater, then the want of information in the mindes both of old and young. (2.) That the main root of both will easily (if inquired into) be found to lye here, namely, in the neglect of the mutual duties of Parents and Children, in the matter of education: I therefore thought this method to be the very best, and likeliest with most speed to obtain my principal end, which is, the bettering of the hearts, practises, and lives of those, I apply my self unto; nor do I think any thing to be more instantaneously urgent, and by all means possible, to be more presently endeavoured, then this; and the true reason why I have searched the Scriptures with all the diligence I can, about this business, and have fetched in other arguments also to strengthen what is there so plentifully, and with such newness and variety of matter laid down, in reference to this

great

great work between Parents and Childr en, in their education, is, that they may see the importance, necessity, and excellency thereof, and being fully instructed therein, be the more willing and industrious in the principal work it self, when I shall come unto it: For which, good Reader, deny not thy daily and most affectionate prayers, on behalf of the hearty well-wisher and earnest endeavourer, of the inward and real growth, both of knowledge and grace to thee and thine.

I. B.



Queſtions and Anſwers prepared for children and ſervants to be examined upon the ſeveral dayes following. viz.

Upon wedneſday, March 4. 166[illegible]

Queſtion.

What doth God require concerning Children?

A. That they ſhould be Chatechiſed.

Q. How do you prove that?

A. By the words of the holy Ghoſt in the two and twentieth of the proverbs, and the ſixth verſe.

Q. What be thoſe?

A. Train up (or catechiſe) a Child in the way he ſhould go, and when he is old he will not depart from it.

Q. Who are to perform this duty of Catechiſing?

A. The Parents of Children, if they be able to do it, or elſe to take care that ſome others do it for them.

Q. How do you prove that?

A. By the Scriptures of the old and new Teſtament?

Q. Where do you prove that in the old Teſtament?

A. In Deuter. 6. 6, 7. The Lord commands the Children of *Iſrael*, ſaying, theſe words (that is, the words of the Law) which I command thee this day ſhall be in thine heart, and thou ſhalt teach them diligently to thy Children.

Q. What elſe are Parents commanded to do in this place of Deuteronomy, that you have now quoted?

A. They are commanded to talk of thoſe things which they inſtruct their Children in, as they ſit in their houſes, walk in the way, and when they lye down, and when they riſe up.

Q. Then it ſeems Parents muſt alwayes be minding this work, muſt they not?

A. Yes, at all fit ſeaſons, and upon every good occaſion, they muſt be ſpeaking ſuch things, as their Children ought to learn.

Q. Why

Q. Why is this command laid so strictly upon Parents, *and why are they required to do it so constantly?*

A. Because Children are apt to imitate their Parents, to say as they say, and do as they do, learning more by example then by instruction.

Q. May it not, by this rule, be laid at the Parents *doors, that there are so many wicked Children in the world, that run up and down in the Streets, with oaths, and other vile words in their mouths?*

A. Yes, upon so many of them as have neglected the duty here required of them. How often have divers at the very gallows complained, that if their Parents had done their duty towards them, they had never come there?

Upon Wednesday, March 11. 166$\frac{7}{8}$.

Q. Where do you prove this duty of Parents *in the new Testament.*

A. In Eph. 6. 4. Where Parents are commanded to bring up their Children in the nurture and admonition of the Lord.

Q. What do you mean by the nurture and admonition of the Lord?

A. Holy instructions, are the nurture there meant; and wholsome discipline, seasonable reproofs, and other due means to reform what is amisse in Children, is the admonition of the Lord.

Q. If this be the duty of Parents, what is the duty of Children?

A. To obey their Parents in the Lord?

Q. How prove you that?

A. They are the words of the Apostle in that 1 Eph. 1.

Q. What else is there required of Children?

A. That they honour their Father and Mother, which is the first commandement with promise.

Q. What is the promise to those that honour their Father and their Mother.

A. It shall go well with them, and they shall live long upon the Earth.

Q. Where prove you that?

A. In the 20th Chapter of Exod. and the 12. verse, where these words are used.

Q. Wherein doth the obedience of Children and honouring of their Parents consist?

A. In

A. In many things, but principally in being willing to be Catechiſed and inſtructed by them.

Q. Can you give any inſtances of any Parents recorded in Scripture that have thus catechiſed and inſtructed their children, and of Children that have been willing to be ſo inſtructed by their Parents ?

A. Yes.

Q. Whir.?

A. Both in the old Teſtament and in the new.

Q. Where in the old Teſtament ?

A. In Prov. 1. from verſe the 1. to verſe the 9th where King *Lemuel* (which was *Solomon*) repeates the words of inſtruction which his mother gave him.

Q. Where in the new Teſtament ?

A. In 2 Tim. 1. 5. Where young *Timothy's* faith is mentioned, which he learned by the inſtruction of his good mother *Eunice*, and his grandmother *Lois*.

Upon Wedneſday, March 18. 166⅞.

Q. Can you name any good Children in the Scriptures that feared and loved God when they were young, by vertue of their Parents Catechizing and inſtructing them?

A. Yes, both in the old and new Teſtament.

Q. Where in the old Teſtament ?

A. In 2 Chron. 34. 3. We read that *Joſiah* King of *Judah* when he was but eight years old, while he was yet ſo young, began to ſeek after the God of *David* his Father ; And in the twelfth year of his age reformed the ſins of *Judah* and *Jeruſalem*.

Q. Where in the new Teſtament ?

A. In 2 Tim. 3. 15. We read that *Timothy* had the knowledge of the holy Scriptures from a child.

Q. Doth God mind little children, or take any notice of them, whether they good or bad ?

A. Yes, God minds little Children, as well as thoſe that are grown to age : His eye is over all, even Children, as well as others, to ſee how they carry themſelves, whether well or ill.

Q. Where doth he take notice of good Children ?

A. The two laſt inſtances of King *Joſiah*, and young *Timothy*, prove

prove it, whose names God hath honoured upon record, for all ages to take notice of.

Q. Where doth he take notice of bad Children?

A. In 2 Kings 2. 23, 24. When some little Children mocked the Prophet *Elisha*, calling him bald head, two shee *Bears* came out of a Wood, and tare two and fortie of them in peices.

Q. What should little Children learn from hence?

A. That Gods eye is upon them when they play the naughty Children in the streets, and especially, when they mock at any that go by.

Q. What will become of those ungratious Children that mock at their Father and despise to obey their Mother?

A. Solomon says, in Prov. 30. 17. That the Ravens of the valley shall pick out their eyes, and the young Eagles shall eat them.

Q. Then it seems it is a wicked thing for Children to disobey, and abuse their Parents, is it not?

A. Yes, a very wicked thing, and a sin which will bring a curse upon those Children that are guilty of it, if they repent not, Deuter. 27. 16. Cursed be he that setteth slight by his Father or his Mother.

Upon Wednesday, March 25. 1668.

Q. What doth Solomon say concerning Children in the Book of the Proverbs?

A. He says many things concerning them: Divers things he speaks of good Children, and divers things he speaks of bad Children.

Q. What doth he speak of good Children?

A. In Chap. 13. verse 1. He saith a wise son heareth the instruction of his Father. And in Chap. 29. verse 3. He that loveth wisdom rejoyceth his Father.

Q. What advise doth Solomon himself give to Children?

A. His advise is, that they hear and hearken to the instruction of their Father.

Q. Where doth Solomon give this advise?

A. In Prov. 1. 8. and 23. 22. In these words, my son hear the instruction of thy Father.

Q. What else doth Solomon advise?

A. That Children should keep their Fathers commandement, Prov. 6. 20.

Q. What

Q. What advice doth Solomon give to Children in respect of their Mother?

A. His advice is, that they should not forsake the Law of their Mother, Prov. 1. 8.

Q. Then it seems Mothers are to instruct their Children, as well as their Fathers, and Children are to obey and receive instruction from them also, are they not?

A. Yes doubtless, *Solomon* is plain for this, throughout his book of *Proverbs.*

Q. What reasons doth Solomon give, why Children should thus hearken to the instructions, and keep the commandements of their Father and Mother?

A. He gives many reasons for it, but four especially.

Q. Which is the first?

A. It is their wisdom so to do, Prov. 13. 1. VVhere he calleth him that doth this, a wise son.

Q. Which is the second reason?

A. Because hereby they will bring much comfort and joy to their Parents, whilst they become such dutifull and good children to them, even the joy of their Parents hearts.

Q. How prove you that?

A. In Prov. 23. 24, 25. *Where* we read, The Father of the righteous shall greatly rejoyce, and he that begetteth a wise Child shall have joy of him. Thy Father and thy Mother shall be glad, and she that bare thee shall rejoyce. The like in Prov. 29. 3.

Q. What is a third reason?

A. *Solomon* in Prov. 23. 22. Makes this to be one reason why a Son should hearken to his Father, because it was he that Begot him: And the reason holds as much for obedience to the Mother, because she bare him.

Q. What is the fourth reason?

A. Because he that receives the instructions, and keeps the commands of his Father and his *Mother* shall find them to be a Lamp, and a light to him, to guide him in the way of life, as *Solomon* says in Prov. 6. 23.

Q. What other good shall he find thereby?

A. Those instructions obeyed, shall be good Councellours to him when he is awake, and good protectors to him while he sleeps, as is promised in Prov. 6. 22.

Q. Is

Q. *Is there yet any other benefit to be got by these instructions?*

A. Yes, one more, a great one.

Q. *What is that?*

A. *Solomon* says Prov. 6. 21. compared with Chap. 1. 9. *He* that binds these instructions of his Father and his Mother upon his heart, shall wear them as an ornament of grace upon his head, and as chains about his neck.

Upon Wednesday, April 1. 1668.

Q. *You have told me what Solomon says concerning good Children but doth he say any thing about bad Children?*

A. Yes.

Q. *What doth he say of them?*

A. He says in many places in the book of Proverbs, that they are fooles, and great occasions of greif, calamity, and shame to their Parents.

Q. *Where doth he give them the title of fools?*

A. In Prov. 15. 5. He saith he is a foolish son that despiseth his Fathers instruction.

Q. *Where doth he say, that such Children are a greif to their Parents?*

A. In Prov. 17. 25. A foolish son is a greif to his Father, and bitterness to her that bare him.

Q. *Where doth he say, that such a son is a calamity to his Father?*

A. Those very words are in Prov. 19. 13.

Q. *What son is he that shameth his Father?*

A. He that is a companion of riotous men, Prov. 28. 7.

Q. *Who also is a shame to his Parents?*

A. In Prov. 19. 26. *Solomon* sayes, he that wasteth his Father and chaseth away his Mother, is a Son that causeth shame and bringeth reproach.

Q. *What says* Solomon *of him that robbeth his Father, or his Mother, and saith, it is no transgression?*

A. In *Prov.* 28. 24. He saith, that such an one is companion to a Destroyer, and will soon spend what his Father hath got, and that before his time too, if he may have his will.

Q. *Then it seems he that wastes and spends his Fathers and his Mothers*

Eſtate is as bad as a Thief upon the high-way, is he not?

A. Yes every whit as bad, if not worſe, if wiſe *Solomon*, or rather the holy Ghoſt (whoſe pen-man *Solomon* was) may be beleived.

Q. *What ſhall become of the Child that curſeth his Father or Mother?*

A. Solomon ſays in Prov. 20. 20. *His* Lamp ſhall be put out in obſcure darkneſs, that is, he ſhall go out like the ſtinking ſnuff of a Candle, his very name and memory ſhall periſh.

Q. *What puniſhment did God appoint to Children that ſhould curſe their Father or Mother, or ſhould ſmite them, or either of them?*

A. He or ſhe that did thus, was to be ſurely put to death, Exod. 21. 15. 17.

Upon Wedneſday, April 8. 1668.

Q. *Since Children are apt to grow ſo wicked, what may we learn from thence?*

A. That Parents had need be the more carefull to bring up their Children in the fear of the Lord, and to begin betimes with them, continually inſtructing them, and conſtantly praying for them.

Q. *What think you of thoſe Parents that never mind their duty herein, but rather the quite contrary, bringing up their children in all manner of lewdneſs and wickedneſs?*

A. I think they are guilty of much ſin; and if their Children become croſſes, and afflictions to them, they may thank themſelves.

Q. *Is this all the hurt that comes of it?*

A. No, for if their Children live and dye rebels to theſe their Parents, and never repent (as ſuch Children ſeldome doe) then what have ſuch Parents done, but brought forth Children to the murderer, even the great murderer of ſouls, the *Devil?*

Q. *Upon whom will the deſtruction of theſe Children be charged at the great day of Judgement?*

A. Partly upon themſelves, and partly upon the Parents that ſo brought them up.

Q. *What courſe by Gods appointment, are Parents to take with their Children, in the matter of their education?*

A. With all gentleneſs, wiſdom and love, to inſtruct them in the Lord, that is, with as little anger and paſſion as may be.

Q. *How prove you that?*

A. By

A. By the words of the Apostle in Eph. 6. 4. Fathers provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord.

Q. Why must not Parents provoke their Children to wrath?

A. The Apostle says elsewhere, viz. in Colos. 3. 21. they must not do it, Lest their children be thereby discouraged. Some children are naturally more dull and weak then others, and some more tender, and apt to lay the Parents anger in rebukes or blows to heart. Therefore prudence must be used in such cases.

Q. But what if it be a wilful stubbornness more then any thing else that renders Children untoward?

A. Seasonable and due correction, must be added to reproofes and instruction, when these latter will not prevail alone.

Q. Where prove you that?

A. In Prov. 23. 15. Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him. Timely discipline is as necessary, and as wholesome as food.

Q. What saith the holy Ghost of a fond Parent that spareth his son and corrects him not?

A. He saith in plain English, he hates him.

Q. Where doth the holy Ghost say so?

A. In Prov. 13. 24. *He* that spareth his rod, hates his son, but he that loveth him chastneth him betimes.

Upon Wednesday, April. 15. 1668.

Q. Are not good Parents apt to be guilty of this some times?

A. Yes, too often. Old *Eli* the Priest was a good man, yet was guilty of this sin.

Q. Why, wherein was he guilty? did he not reprove his son when he heard what wickedness they did in Israel, and made the Lords people to transgresse, as is recorded in 1 Sam. 2. 22, 26.

A. He did reprove them indeed, but after a sleight manner; neither his anger, nor his words, were answerable to their crimes.

Q. What should he, or could he do more?

A. The Lord himself tells us in 1 Sam. 3. 13. *He* restrained them not: the word in the Original is, he frowned not upon them, that is, he did not exercise such a fatherly Authority towards his Sons, nor such

a zeal for God in punishing them, as he should have done.

Q. What was the effect of this lenity of Eli *towards his ungodly sons?*

A. It was the ruine of his house, and brought misery upon old *Eli* himself, and all his posterity.

Q. Wherein did this appear?

A. First, old *Eli* himself with his two sons came to an untimely death.

Q. What death?

A. His two wicked sons, *Hophni and Phinehas* were slain in battle by the *Philistines*, and himself died of a fall from his seat backward, having his neck broken, at 98 yeares old, after he had judged *Israel* forty yeares. 1 *Sam.* 4. 15. 19.

Q. What other evil befel him?

A. The Preisthood was taken from his family, an enemy came into his habitation, none of his race ever after lived to be an old man; and such as did survive, while they lived, they were sad objects of greif, and sore calamity; came to such beggary and want, that they crouched for a peice of silver, and craved a morsel of bread, and died in the flower of their age.

Q. Where doth this appear?

A. In 1 *Sam.* 2. 31. 36. It is there recorded at large in the prophesie, that by way of message, was sent to *Eli* about it, and accordingly it came to pass in after times.

Q. Did all this come upon Eli *and his posterity meerly, or chiefly, for this sin of cockering his two naughty sons, and not punishing of them?*

A. Yes all this.

Q. What name did God give to this sin of old Eli *?*

A. He calls it a despising of him, and told him plainly that such Parents as should thus despise him, should be lightly esteemed. 1 Sam. 2. 30.

Upon Wednesday, April 22. 1668.

Q. What may all Parents and Children learn from hence?

A. That where Parents and children do not their respective dutyes, one in obeying the other in not punishing for disobedience, there sore dgements may be expected to follow, both upon Parents and Children too.

Q. What

Q. What else may we learn from hence?

A. That the wickedness of Parents and Children in one age may entail curses upon their posterity in all time to come, and certainly will, if not repented of.

Q. May not the miscarriages of children against their Parents, especially, if not restrained and punished, bring judgement upon an whole Nation, as well as upon a private family?

A. Yes, doubtless, they may, and sometimes doe.

Q. Where do you prove that?

A. In Ezek. 22. 7. When the *Prophet Ezekiel* reckons up a catalogue of sins that brought destruction upon *Jerusalem*, and laid that goodly City in ashes, as *London* now lyes, this is one, In thee (that is, in *Jerusalem*) they have set light by Father and Mother.

Q. Can any other instances be given of the curse of God falling upon wicked Children besides this of Eli, *for their disobedience to Parents?*

A. Yes, wicked *Ham* the son of *Noah*, was cursed, he, and his posterity after him, for his scoffing at his Father when he was overtaken with Wine, Gen. 9. 22.

Q. Is any honour or reverence due to Parents that live sinfully and debauchedly; or at least when they are guilty of any foul crime?

A. The miscarriages of Parents do not at all take off the obligation of Children, no not then, when they neglect their duty towards their Children.

Q. How prove you that?

A. By this very instance of *Noah*, for when he was overcome with Wine, and no better then drunk, as the holy Ghost it self sayes he was, Gen. 9. 21. Yet two of his sons *Shem* and *Japhet* performed their duty of reverence to him, and would not see their Fathers nakedness, but covered it with a garment, going backward towards him, with their faces from him, verse 23. And thereupon were both blessed, verse 26.27.

Q. What may we learn from hence?

A. That whatever evils the Parents be guilty of, yet it is the Childrens ty to pay the reverence of Children to them, and in so doing they shall be blessed.

Upon Wednesday, April 29. 1668.

Q. What think you of the practise of Jobs *seven sons and three daughters* menti-

mentioned in Job 1. 4. *Namely their feasting together in their houses, every one his day, was there any evil in it?*

A. By a careful observation of the whole story of it, I can find none.

Q. What was the occasion of their feasting thus?

A. In all probability, it was in celebration of their several respective birth dayes; it being a custome in those Countrys where *Job* lived, so to do.

Q. Have you any record in Scripture for such a custome?

A. Yes, Both in the old Testament and in the new. In the old, Gen. 40. 20. *Pharoah* kept a feast on his birth day. So did *Herod* upon his, Matth. 14. 6. Or perhaps, the feasts of these sons of *Job*, might be upon some other dayes by mutual agreement, to keep up love between them, whilst they thus feasted one another, in each of their houses by turns.

Q. Why then did Job offer sacrifice and burnt offerings according to the number of all his sons, immediately after their feasts were over, if they did not sin in their feastings?

A. *Job* was a very holy man, as God himself bears witness, *Job* 1. 1. and 2. 3. And therefore fearing the worst, he sanctifies both himself, and his sons, the very next day early in the morning, after each respective feast day, and seeks an atonement with the Lord by sacrifice, thinking it very possible that in the heat of their feasting, they might have sinned and cursed God in their hearts, and yet it doth not certainly appear that they did so in any of their feasting, only he feared the worst.

Q. How often did Job do this?

A. It is said he did it continually.

Q. What may we learn hence?

A. That good Parents, how careful soever they are, or have been in a religious and good education of their Children, and how much hope and comfort soever they may have of them, yet they never cease praying for them, either to keep them from sin, or in case they do sin, to get a pardon for them, especially when they are gone from under their eye, and observation, as *Jobs* sons now were, who now lived every one in his own house.

Q. What is the duty of Children that have such holy and careful Parents, as Jobs *Children had of him their Father?*

A. To be very thankful for such a singular mercy, and endeavour to walk worthy of it. It is an unknown privilege, and not easily valuable,

to be under the daily blessings and prayers of good Parents.

Upon Wednesday, May 6. 1668.

Q. But did not the great Judgement which befell the sons and daughters of Job, *while they were eating and drinking wine in their eldest brothers house (they being all killed with the fall of the house upon them) argue that it was for some great sin that they had committed in their feasting?*

A. No such thing appears, or can be gathered by any necessary inference from any passage in the whole story of it.

Q. Is it not said Job 1. 19. *That there came a great wind from the Wilderness, and smote the four corners of the house, and caused it to fall? who was it that sent that wind? was it not from a provoked and offended God?*

A. All this, and the rest of the sad afflictions that came thus upon holy *Job*, one in the neck of another, in the losse of his *Oxen*, and his *Sheep*, and his *Camels*, came not as a punishment of any sin, either of *Job* himself, or any of his children, at this time, as his three friends afterward falsly argued; but only by way of trial, to prove *Job*, and to put his Faith, Patience, and humble submission to the divine will, into exercise.

Q. How doth this appear?

A. By the plain scope of this place, and the testimony that God himself gives of him elsewhere.

Q. Where doth God give any such Testimony of Job?

A. In Jam. 5. 11. You have heard of the patience of *Job*, and have seen the end of the Lord, that the Lord is very pittiful and of tender mercy, that is, the Lord had a merciful design in all that came upon *Job*, not to revenge upon him, but to put an honour upon *Jobs* grace, and his own mercy in his final dealing with him.

Q. What may we learn from hence?

A. To take heed of censuring too harshly the afflicted state of the Lords precious people. There may be much love, and no wrath at all in it sometimes, as it was here in the case of *Job*.

Upon

Upon Wedneſday, May 13. 1668.

Q. VVhat think you of the Child that will not be bettered by mild rebukes, gentle admonitions, and good counſells?

A. He is a fool and little better then a brute beaſt, and muſt be dealt with accordingly, and that by Gods own appointment.

Q. How do you prove that?

A. By the words of the holy Ghoſt, in Prov. 26. 3. A whip for the *Horſe*, and a bridle for the *Aſſe*, and a rod for the fools back.

Q. What think you of the Parents that ſpares the rod, when there is need of it, doth he not ſpoile the Child?

A. Yes, and not only ſo, but hates him too.

Q. How prove you that?

A. In Prov. 13. 24. He that ſpareth his rod, hateth his ſon: But he that loveth him chaſteneth him betimes.

Q. What do you mean by a Fathers chaſtning his ſon betimes, and when may he be ſaid to do ſo?

A. VVhen he doth it while his ſon is yet young and tender, before he is grown big, and head-ſtrong, it is eaſier to bow a twig, then to break a bough.

Q. How is ſuch chaſtning as this a fruit of the Fathers love?

A. Becauſe by this means, he gives proof of the care he hath of hi Childs ſoul, in which care the greateſt love of a Parent doth conſiſt.

Q. How doth that appear?

A. In that it is the very ſame courſe that Chriſt himſelf takes for the eternal good of his Children.

Q. How prove you that?

A. In *Hebr.* 12. 6, 7. Whom the Lord loveth he chaſteneth, and ſcourgeth every ſon whom he receiveth. If ye endure chaſtening, God dealeth with you, as with ſons, for what ſon is it whom the Father (that is, the wiſe and good Father) chaſteneth not, where there is need of chaſtening?

Q. VVhat is one principle meanes, the holy Ghoſt it ſelf preſcribes to Parents to keep their Children from death (that is, from death ſpiritual and eternal) and to deliver their ſoul from hell?

A. It is the timely and regular uſe of the rod.

Q. How prove you that?

A. In